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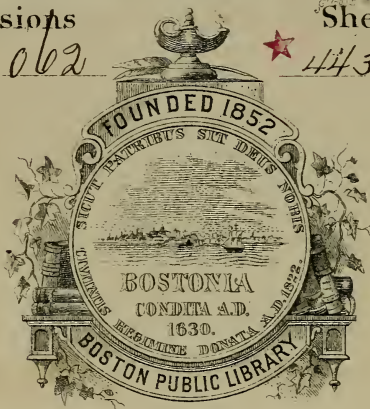
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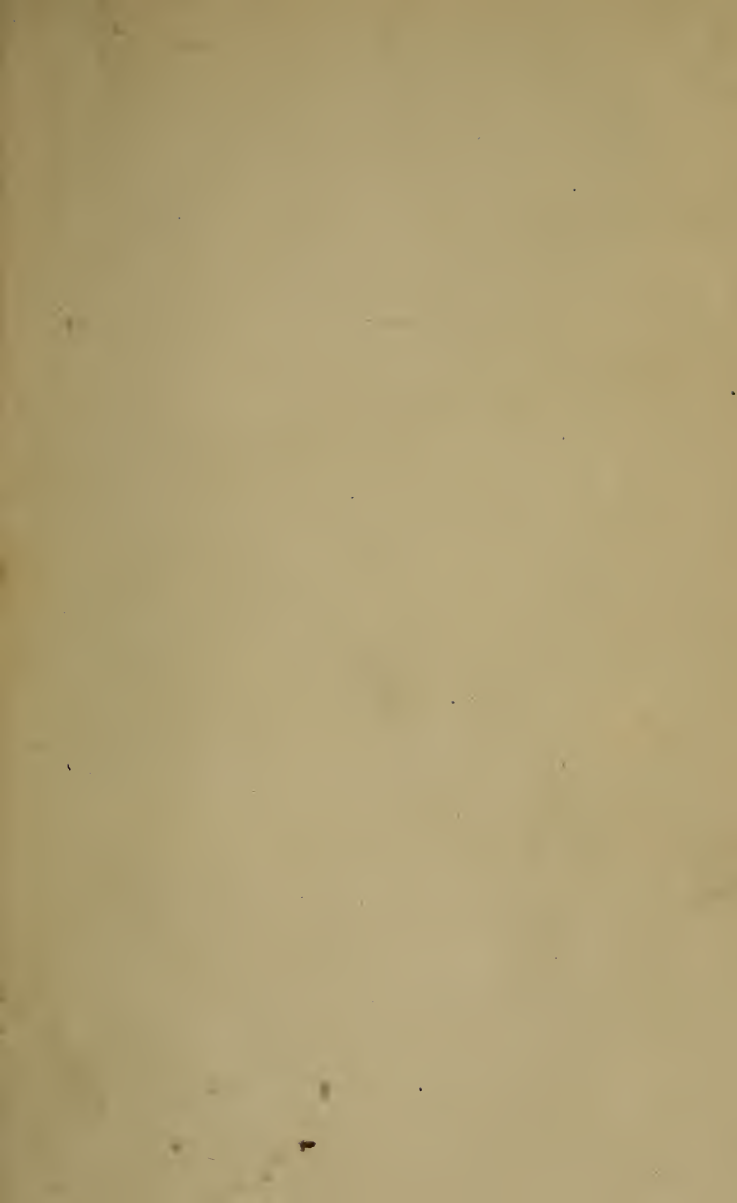
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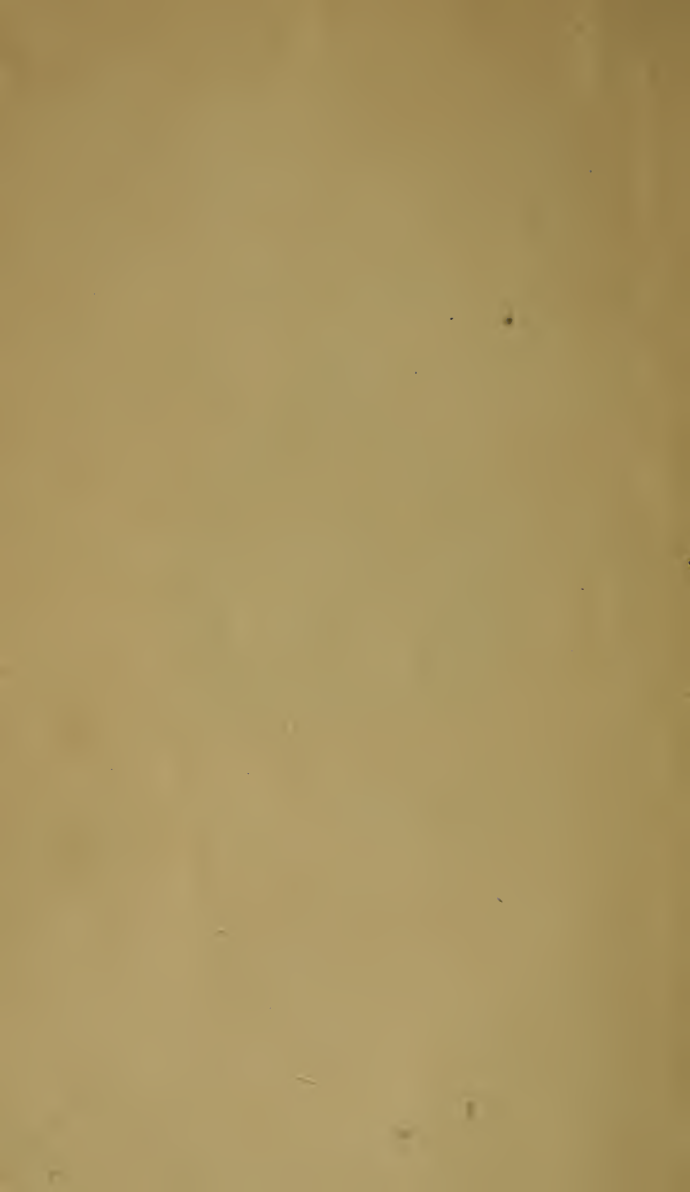


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PROSPECTUS  
OF  
MR. EMERSON'S  
FEMALE SEMINARY,  
AT WETHERSFIELD, CT.

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*N. Emerson's*

**PROSPECTUS**

OF THE

**FEMALE SEMINARY,**

**AT WETHERSFIELD, CT.**

COMPRISING

A GENERAL PROSPECTUS, COURSE OF INSTRUCTION,  
MAXIMS OF EDUCATION, AND REGULATIONS  
OF THE SEMINARY.

**With Notes,**

RELATING TO BOOKS, BRANCHES OF LITERATURE,  
METHODS OF INSTRUCTIONS, &c. &c.

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BY JOSEPH EMERSON, *Principal.*

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WETHERSFIELD :

A. FRANCIS, printer.

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1826.

## BELOVED PATRONS—

*As this Prospectus is designed particularly for your perusal, you will permit me to inscribe it to you.*

To expatiate upon the infinite importance of education, would be to repeat what thousands have said, but none sufficiently felt. There is one topic, however, belonging to this subject, which seems to have been most culpably neglected. It is the importance of co-operation among teachers, pupils, parents, patrons and all who have an influence in producing the momentous result. That our literary institutions are by no means, what they should be, is the cry of all, and perhaps, the fault of all; though many a censured teacher is doomed, like the scape goat, to bear the sins of the people. Not, however, that I would insinuate such a charge against my former patrons. On the contrary, I must forever acknowledge myself their debtor for the countenance and encouragement, with which they have seconded my feeble exertions; and I am induced to hope, that those who may hereafter confide their children to my tuition, will unite in the ardent wish, that our co-operation may be more complete, more vigorous and more effectual. To facilitate and promote this co-operation, is one design of this pamphlet.

You will, therefore, allow me to request, that as far as you may find it convenient, you will acquaint yourselves with the institution which you are so kind as to patronise. If you approve of its object and its regulations; if you are satisfied with the branches, the books and exercises, that here solicit the energies of the youthful mind, you cannot fail to encourage the progress of those, in whose welfare you are most deeply interested. This encouragement may be offered, by attending occasionally to their chirography, compositions and other performances; by conversing with them upon their studies; and by various means to facilitate the operation, in which they engage.

If any part of my system, or my measures, should be so unhappy, as to incur your disapprobation, you will have the goodness to mention your objections to *me*, rather than to my *pupils*. You may in this way, enable me to correct misapprehensions, or to make important improvements in my course, or in my methods of instruction.

Another object of this publication is to answer the inquiries of those, who may wish for information respecting my *Seminary*, more extensive and more particular, than can be conveniently presented in the public papers.

It is also hoped, that the youthful teacher may gain some valuable hints from perusing the result of much reflection and many years' experience.

As it is my earnest wish, as far as possible, to gain and communicate improvements in the art of teaching, those who may honor the following pages with a perusal, will confer upon me a special favor, by freely suggesting to me their reflections, either in the form of criticism, comment, advice, or query. For this purpose they are particularly requested to mark passages, as they proceed. This request is made to my pupils, no less than to others.

JOSEPH EMERSON.

*Wethersfield, Jan. 25, 1826.*



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## GENERAL PROSPECTUS!

The principal branches, to be pursued in the Seminary, are Reading [A]\*, Chirography [E], Arithmetic [F], Geography [I], Grammar [J], Rhetoric [K], Composition [K], History [L], Natural Philosophy [M], Chemistry [N], Intellectual Philosophy [P], Logic [Q], Education [R], and Theology [T].

Most of the Young Ladies will also devote some attention to Pronunciation [B], Spelling [C], Defining [D], Pen-making, Geometry [G], Drawing [H], Punctuation, Astronomy [O], Chronology [L], and Exegesis [S].

The members of the Seminary will receive their instructions principally in three Classes, denominated the *Senior*, the *Middle* and the *Junior*.

### JUNIOR CLASS.

The principal branches, to be pursued by this Class are Reading, Chirography, Arithmetic, Geography, Grammar, Composition, and History. The following books will be used by this Class: the Bible [T], the Union Catechism, an English Dictionary, (Walker's is preferred,) Colburn's First Lessons in Arithmetic [F], Murray's Grammar and Exercises [J], Worcester's Geography and Atlases [G], and Morse and Parish's History of New England [L].

For admission into this Class, Young Ladies will be expected to be able to read common prose with a good degree of readiness and correctness; to have made considerable progress in Spelling; to have a general acquaintance with Grammar, and some knowledge of Scripture History. Requisite age, 13.

### MIDDLE CLASS.

The principal attention of this Class will be directed to Reading, Chirography, Arithmetic, Geography, Grammar, Rhetoric, Composition and History.

\* See Note [A] after "Seminary Regulations."

For admission into this Class, Young Ladies will be expected to be able to read prose and poetry with readiness and correctness; to have made considerable progress in Spelling; to be skilled in parsing prose; to have considerable acquaintance with ancient and modern Geography, a good knowledge of the fundamental rules of Arithmetic, and nine sections of Colburn's First Lessons, and such an acquaintance with Scripture History, as may be gained from the Minor Historical Catechism. Requisite age, 14.

The following books will be used by this Class, the Bible, the Union Catechism, an English Dictionary, Colburn's First Lessons, Colburn's Sequel to his First Lessons, Murray's Grammar and Exercises, Abridgment of Blair's Lectures [K], Woodbridge's [large] Geography [I], with Woodbridge's or Worcester's maps, Whelpley's Compend of History [L], Goodrich's History of the United States [L], and the Night Thoughts [U].

### SENIOR CLASS.

It is expected, that candidates for admission into this Class, will be well acquainted with the studies, pursued by the other Classes, though it will not be necessary for them to have studied the same books. It is particularly required, that they be well acquainted with the whole of Colburn's First Lessons, with vulgar and Decimal Fractions, Proportion, Interest and the Square Root.

This class will pursue their studies in the use of the Bible, Union Catechism, a Dictionary, Watts on the Improvement of the Mind [Q], Conversations on Natural Philosophy [M], Conversations on Chemistry [N], Outline of a Course of Lectures on Astronomy [O], Goldsmith's Abridgment of the History of England, Goodrich's History of the United States [L], the Night Thoughts, and if there be time, some cheap compend of Ecclesiastical History [L]. This Class will also receive special instruction in Composition. Requisite age, 15.

In some special cases, individuals may possibly be received into the Classes, a little under the ages above mentioned. It is also to be understood, that any of the above requisitions may be dispensed with, when the good of individuals and of the Seminary manifestly require it.

The Classes will be formed, as soon as practicable, after the opening of the Seminary. For this, however, a few

Days must necessarily elapse. It is intended, that each Young Lady of sufficient age, shall be placed in the Class, in which she may make the greatest proficiency.

As there will be two recitations in a day, the same individual may belong partly to one Class, and partly to another, if such an arrangement should be thought most beneficial to her. There may, therefore, be five or six gradations, though but three Classes. Any Young Lady may, at any time, be placed in a different Class, if it should appear more conducive to her improvement.

If any Young Lady should find her lessons too easy, she may devote her spare moments either to reading and consulting such works, as may conduce to give her a more thorough and extended view of the branches, to which she attends; or she may be advanced to a higher Class, or have extra lessons assigned, and at the Monthly Examination [V], receive due credit for her extra performances.

The Young Ladies are requested to bring with them, any books, in their possession, that may be useful for occasional reading or consultation [W].

As every branch will be taught as regularly and systematically as possible, and as it is highly desirable, that each student should understand the reasons of every operation and arrangement, it is earnestly requested, that those who may join the Seminary, especially such as have not been members already, may, if possible, enter at the commencement of the season. It is hoped, that some things may be suggested in the introductory lecture, which may conduce to facilitate the progress of the Young Ladies through the whole course of instruction.

The Seminary will be open the ensuing season, during two terms of 14 weeks each, separated by a vacation of a fortnight; the first will commence on the second Wednesday in April, and the second, on the last Wednesday in July. Price of tuition, \$7 a term, to be paid in advance.

### PREPARATORY SCHOOL.

A Preparatory School has already commenced. Its principal object is to prepare Young Ladies for the Seminary. In this School, Young Ladies may be prepared for either of the three Classes. Young masters also are here instruct-

ed in the same branches. This School is taught principally by Mrs. and Miss Emerson. It will continue, till within a fortnight of the opening of the Seminary.

Price of instruction and fuel in this School, 42 cents a week.

### COLLATERAL SCHOOL.

This School will commence at the same time with the Seminary. It is designed for Young Ladies and Misses, who may not be sufficiently advanced, to join the Seminary.

Price of instruction in this School, 30 cents a week.

The Seminary and two Schools are designed as parts of a systematic course of instruction, in which the teachers will exert their daily efforts to render the progress of their pupils as pleasant, thorough, rapid and useful as possible.

Price of board \$1 50 cts. a week, washing, fuel and lights not included.

Students can here be accommodated at the usual prices, with such books, and articles of stationary [X], as they may have occasion to purchase.

It is hoped, that no person concerned will feel an objection to incurring the expense of such books and apparatus, as are indispensable in this brief literary course. These are the tools of the scholar. And what prudent workman ever grudges the expense of his tools? Good books are surely among the most valuable articles of property that we can possess. It is to be considered among the greatest blessings of modern days, that they can be furnished at so cheap a rate. The time has been, when the labor of years must be performed to purchase a single copy of the Bible. The price of many an excellent book may now be considered as a mere trifle, compared with its real value to him who uses it faithfully. How many are there, whose literary progress ceases with their pupilage, merely for want of books. How many are now babes in knowledge and pigmies in intellect, that might have been men—that might have been giants, had they only possessed suitable books, and industriously improved them. Let the present generation learn wisdom from the imperfections of those that are past.

## COURSE OF INSTRUCTION.

The course of instruction in the Seminary is designed to embrace three seasons of 28 weeks each. It is expected, that ordinarily, during the Junior season, Young Ladies will prepare for the Middle Class; and during the Middle Season, for the Senior. This, however, is not to be considered, as a matter of course. It may often be otherwise. Young Ladies will rise from class to class, according to their proficiency. In cases of uncommon progress in knowledge and mental improvement, some may advance more rapidly, and possibly, from commencing with the Juniors, one season, may close with the Seniors, the next. And during the same season, it may perhaps be said to some, "Go up higher." Yet, as it is intended, that none but thorough scholars shall ever have a standing in the Senior Class, it may sometimes be expedient for Young Ladies to remain two seasons in the same Class; or to employ two years in passing from the Junior Class to the Senior.

It is not to be understood, however, that Young Ladies must always have been members of the Junior Class, in order to join either of the others. If properly qualified, a Young Lady may become a member of any Class, at any stage of their advancement.

This course of instruction is by no means so long, as many ardent friends to female improvement may wish. It seems, indeed, desirable, that it should be very much protracted, so as to allow a portion of time, equal to 25 complete weeks for studying, Arithmetic and Geometry; 25, for Geography and Chronology; 40, for the Bible; 40, for the Civil and Ecclesiastical History of our own country; 60, for all other Civil and Ecclesiastical History, not contained in the Bible; 30, for Grammar; 30, for Rhetoric and Composition; 20, for Natural Philosophy and Chemistry; 20, for Intellectual Philosophy and Education; 20, for Moral Philosophy; 15, for the Poets, &c. &c. But the present state of our country seems not to justify the plan of so extended a course of female education, except perhaps for a small portion of our most opulent citizens. When our district schools become what they should be, all this and more, will undoubtedly be realized; and a common school-education may then be better than a college-education now. But this is for future

and wiser generations to accomplish. If we cannot effect all we would, we must try to content ourselves with doing what we can, rejoicing in prospect of the wonders, which our successors are to achieve.

The humble plan of a course of 84 weeks, is the utmost, which I now presume to adopt. And this plan, limited as it is, is something more than the plans, which I have yet executed ; and I cannot but hope, that it will prove some advance upon the plans of female education, which to any considerable extent, have been hitherto attempted ; and that by this course, Young Ladies will be enabled to acquire an education, more thorough, more practical and more useful, than has been customary in this country, or any other.

Important advantages may be expected from the classification of the students. A considerable number, possessing nearly equal attainments, engaged in the same pursuits, and stimulated by various motives, cannot fail to animate each other in their literary progress. But by far the greatest advantage of this arrangement may be expected to result from the time and attention, which it allows the teachers to devote to their pupils. Ordinarily, a teacher will attend only one recitation in a half-day ; and will thus be able to make special preparation for the discharge of this important duty. There will then be opportunity, not merely to hear the pupils repeat their lessons, but to ask them collateral questions, to ask question upon question, to add illustrations, and by actual example, to teach them to discuss and to investigate. This must be much more conducive to improve their reasoning powers, and make them logicians, than merely their learning the rules of logic.

It is hoped, that the lectures, given in connection, will not only be useful in themselves, but conduce to render the general course of study more interesting and beneficial.

Although in so short a course, the students cannot make all the progress they may desire, yet a hope is cherished, that they will learn to teach themselves—that they will lay a foundation broad, deep and firm, on which they may be continually building and adorning an intellectual edifice, till the days of their dotage.

This course of instruction includes none but the solid and useful branches ; and even these cannot be all included. If some attention should be devoted to Drawing, it will be in a manner that requires very little skill or time ; and the time thus employed will probably be as conducive to enrich

the intellectual treasury, as if it were devoted immediately to literary pursuits. Though some useful branches must be omitted, it is hoped, that attention will be paid to the most important; that the most deserving of these will receive most attention; and that every branch will be treated, in a good degree, according to its importance.

In this course, it is proposed to follow the indication of nature; to teach those things first, which appear first in the order of nature; or, in other words, to teach first, those branches and parts of branches, which may be understood by themselves, and gradually proceed to others, which most immediately and intimately depend upon these. This is among the most important and difficult problems in education. How absurd must it be for example, to attempt to teach Multiplication to a person ignorant of Addition; or to teach Division to one, unacquainted with Subtraction and Multiplication. Inconsistencies, like these, are probably to be found, in a greater or less degree, in almost every literary institution. And there is no doubt, that a teacher is often grieved, distressed and vexed, with the seeming stupidity of his pupils in not understanding what appears so very plain and easy to him, when the whole difficulty arises from their ignorance of some word used in the explanation, or their not being acquainted with some branch, necessary to be known, in order to understand the point under consideration. It is probable, that defects in intellectual education have owed their origin more to this cause, than to almost any other—and more than to all others, except the depravity of the heart. From this cause, no doubt, thousands of bright geniuses, after devoting much time to literary formalities, and a dull routine of what was misnamed *study*, have lived and died haters of literature and despisers of science; and many, who possibly might have been Newtons, have been scarcely superior to dunces. Nor do I presume to flatter myself, that the course of study in my institution, will be entirely free from such inconsistencies. There are difficulties, intrinsic difficulties, relating to this subject, which perhaps cannot be surmounted, till Intellectual Philosophy is better understood, and more skilfully applied in the process of education. These difficulties have appeared to me more and more appalling, as I have been painfully engaged, from year to year, in attempting to understand and remove them.

This is not the place to discuss this subject at length. A few additional remarks must suffice. As literary instruction

must be communicated, in a great measure, by means of language, it is of radical importance, that the greatest efforts should be made to give the pupil clear, correct and precise ideas of the words used in defining and illustrating. The best method of doing this, is not by teaching them foreign or dead languages, [Y] nor by repeating synonymous words, which they do not understand, but by familiar and copious explanations, by showing them the object, whenever it is practicable, or by showing them pictures, or natural signs of the object with frequent questions, to ascertain how far they understand the subject. Indeed, questioning may often do more, than merely to aid in ascertaining how far the pupil understands the point under consideration. It may lead him to a discovery of things before unknown, for which other means might not be effectual.

I will mention two or three instances of the gradation of branches, proposed in the course. It is manifest, that Arithmetic must be in some measure known, in order to understand Geography. In almost every page of Geography, numbers are brought to view; and these cannot be understood without some knowledge of Arithmetic, which is the science of numbers. To the study of Geography, some acquaintance with Geometry also is a prerequisite equally important. For the want of this, it is often the case, that those who have devoted much time to the study of Geography, know scarcely any thing of latitude or longitude, of the comparative magnitudes of countries, &c. of the distances and bearings of places, and of some of the most important properties of maps.

Geography and Chronology are the "eyes" of history. How many, alas. have attempted to grope their way through the historic field, without these lights. How dark and bewildering has been their course. The study of History, then, should be preceded by that of Geography, and either preceded or accompanied by that of Chronology.

A considerable acquaintance with Arithmetic and some knowledge of Geometry should also precede the study of Natural Philosophy.

In this course of instruction, it is designed, as far as possible, to proceed gradually from the more easy to the more difficult. This rule of procedure is not exactly the same, as the preceding. Though they often coincide, they sometimes differ in their requirements. In Euclid's Elements of Geometry, for example, the 5th and 7th propositions are gen-



erally found much more difficult, than many of those that succeed. In Legendre's Elements of Geometry, the demonstration of the first proposition is incomparably more intricate, than any of the rest, that I have examined. In Arithmetic, some exercises in Addition and Substraction, are very much more difficult, than others in Multiplication and Division. This is the case in a greater or less degree, with every branch of science and literature ; at least, it is undoubtedly the case with all the regular treatises that have been designed as elementary. The evil of this is formidable indeed. When the ardent youth spends hour after hour, in vainly attempting to understand the first demonstration of Legendre, it must be extremely distressing and discouraging. In my early pupilage, I studied Cicero's Orations, without suitable preparations or suitable aids. I met with many passages, which I did not understand—which under such disadvantages, I could not understand. The exercise was nearly as unprofitable, as it was unpleasant. The same may be, in some measure, the case, in the pursuit of various other studies. For such evils, it is doubtless impossible, at once, to devise and apply complete remedies. It is confidently believed, however, that these evils may be exceedingly mitigated. The accomplishment of this will be a leading object in all the arrangements and operations of my institution.

In this course of instruction, it is designed, that each student shall, as far as possible, see and feel the real importance and practical utility of every branch pursued. It is designed, that every branch attended to, and every exercise required, shall be at once conducive to discipline and improve the mental faculties, and also to furnish that knowledge and that skill, which are continually needful for practical application in every walk of life. Some writers upon this subject, seem to imagine, that in a course of intellectual education, the idea of direct practical utility is scarcely to be regarded ; and that if any study or exercise is conducive to mental improvement, this circumstance alone is a sufficient recommendation. To a person of such views, it may be said "Behold thou art wiser than Solomon !" I am not yet convinced, however, that there is any way better than the best—that there is any way to be preferred to the good old way, that Infinite Wisdom has taught us, "Train up a child in the way he should go." That those under our care may be thus trained up, it seems desirable, that they should pro-

ceed understandingly, that they should know and feel the practical importance of every branch pursued, that they may thus be enabled and disposed to co-operate with us for their own advantage ; and that for this end, they should receive line upon line and precept upon precept continually

One object, which will be constantly kept in view, in this course of instruction, is to give the pupils some information respecting the astonishing improvements, which, the wonder-working providence and grace of God are continually effecting in different parts of the world—improvements relating principally to religion, liberty, science and literature. But little attention can, indeed, be devoted to this object, compared with its stupendous magnitude and vast importance. The object is, if possible, to draw the attention of the pupils to the great and glorious things, which God is accomplishing, to prepare the way for greater things than these, which future ages shall behold ; and to render the reading of the most important parts of the public journals from week to week, more intelligible, more pleasing and more beneficial.

It may be interesting to such, as may be disposed to patronise this Seminary, to be informed a little more particularly of the time and order of exercise from day to day.

In these respects, there will probably be some variety in different stages of the course. One or both of the lower Classes will generally recite at 8 o'clock A. M. At 9, the members of the Seminary and School attend devotional exercises. A lecture upon some branch of literature is generally then attended by most of the members of the Seminary. Next, is a recitation, or recitations, for those who did not recite at 8. Different Classes meet at different hours in the afternoon from 1 to 3, to attend recitations or exercises in Chirography or Arithmetic. Devotional exercises, at 5, half after 5, or 6. Each Young Lady generally spends 4 or 5 hours a day at these religious and literary exercises. Studying is chiefly performed at their places of residence. The afternoons of Wednesday and Saturday are ordinarily devoted to Reading, the Young Ladies attending in small divisions at different hours. One half day in a week is generally devoted to reviews.

# MAXIMS OF EDUCATION.†

1. Let it be your grand object, to prepare your pupils for the greatest usefulness and enjoyment.

This maxim is confirmed by the whole tenor of scripture. It may be sufficient to adduce two or three passages. "To do good, and to communicate, forget not; for with such sacrifices, God is well pleased." "Trust in the Lord, and do good." "Be ye, therefore, perfect, even as your Father, which is in heaven, is perfect." "Rejoice, and be exceeding glad; for great is your reward in heaven." If we are bound to do good, it must be desirable, that we should possess the knowledge, requisite for this purpose. Highly important, then, must it be for every one to make the utmost efforts, to gain and communicate as large measures, as possible, of this most desirable talent.

As it is more blessed to give, than to receive, the more a person's usefulness is promoted, the greater must be his enjoyment. Let all, therefore, take heed, that they do not become obnoxious to the cutting rebuke, pronounced upon those, who were "wise to do evil, but to do good, had no knowledge." Such *evil wisdom*, it is no part of a teacher's duty to inculcate. It should be his grand and unceasing effort to teach his pupils, not merely to think and to act, but to think and to act well.

2. Let their spiritual welfare be regarded, as incomparably their most important interest.

This maxim is by no means meant to imply, that most of their time should be devoted to learning the doctrines and duties of religion; but that every branch should be taught, and every exercise performed, in a manner, to promote their spiritual welfare.

"Lay not up for yourselves, treasures upon earth—but lay up for yourselves, treasures in heaven." "Seek ye first the kingdom of God." "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal." If spiritual things are thus to be regarded and sought, they should certainly be considered as the principal objects of attention in a course of education.

3. Teach for the glory of God.

"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God." "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

4. Teach for eternity.

"Whatsoever a man soweth, that shall he also reap." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

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† I cannot but hope, that these maxims are founded on the eternal bases of scripture and reason. In stating them, it is found most convenient to use the second person.

5. Cautiously guard against giving instructions, that will be likely to prove injurious.

“Cease, my son, to hear the instruction, that causeth to err from the words of knowledge.” If it is wrong to hear such instruction, it must be worse to give it. How erroneous was the conduct of Athaliah, in counselling her son to do wickedly. More aggravated still was the criminality of those Hebrew teachers, whose evil instructions caused the people to err.† It should be our most earnest study—it should be our heart’s desire and prayer to God, that we may never imitate the example of such workers and teachers of iniquity.

6. Never teach useless branches, for the sake of forming useless teachers.

This seems often to be done. How frequently is it stated, as a reason for teaching such or such a branch, that it is only to prepare the pupil to teach others. If any reason can be *unseasonable*, it is surely this. Is it not a double evil, to waste the time of your pupils, for the sake of preparing them to waste the time of others? Is it not doing evil, that *evil* may come? “Wherefore do ye spend money, for that which is not bread? and your labor, for that which satisfieth not?” How solemnly does God reprimand his people for the useless labor of “hewing them out cisterns, broken cisterns, that could hold no water.” If we “sow the wind,” what can we expect, but to “reap the whirlwind?”—the whirlwind of almighty wrath, that must fall most “grievously upon the head of the wicked?” And what must be the destiny of unprofitable servants, who do not improve their talents to some important purpose? See Mat. xxv. 30.

7. Never teach a useless branch, merely because it is fashionable; nor to gratify your patrons or pupils.

“Thou shalt not follow a multitude, to do evil.” “My son, if sinners entice thee, consent thou not.”

8. Teach nothing, but what appears conducive to the usefulness of your pupils, if improved according to its natural tendency and influence.

9. Let every branch receive attention, in proportion to its probable utility.

The exact utility of every branch, it may not be possible to ascertain. Some branches may be peculiarly beneficial to one, and some, to another. To a person, destined to reside among the Chinese, a knowledge of their language might be of primary importance. To others, it might be worse than superfluous. To know a language, which has scarcely any affinity to our own, a language, which we shall never have occasion to read, write or speak, must be likely to engage meditations, which might be much more profitably employed upon other subjects. To a mind, richly stored with practical information, and ardently engaged in useful projects and operations, the moments of meditation may be among the most profitable. But vain

† Is. iii. 12. Jer. xxiii. 13. Mic. iii. 5.

must be the thoughts of those, whose knowledge is vain. A great reason, why many persons are so troubled with vain thoughts, is, that their minds are encumbered with vain notions. The more useful our knowledge, the more profitable may be our meditations. One of the best methods, therefore, to fortify the mind against the intrusion of vain thoughts, is to store it with useful information. Another is to avoid those objects and pursuits that are unprofitable, especially such as are peculiarly interesting. Hence balls, theatres, novels, and all amusements, that powerfully engage the mind in useless reflections, must be injurious, on more accounts than one. Hence also, it is manifest, that in a course of education, the greatest attention should be given to the most useful branches. The supposition, that a branch may possibly prove useful, is by no means a sufficient reason for pursuing it. Such an argument would equally prove, that we ought, if possible, to become acquainted with every language, with every science, with every art, with every pursuit. In ascertaining the utility of any branch, we must be influenced, as in almost every thing else, by probable arguments.

10. As far as possible, make your pupils perceive and feel the importance of every branch they pursue.

This will enable them to proceed understandingly. It will conduce to improve their minds. It will also accustom them to feel, that they should have some important end in every pursuit.

11. Proceed systematically ; and as far as possible, teach those things first, which are first in the order of nature, and which may be understood, without an acquaintance with other things, to be subsequently acquired.

For an illustration of this and several succeeding maxims, see "Course of Instruction."

12. As far as possible, teach those things first, which are easiest in themselves.

"I have fed you with milk, and not with meat ; for hitherto, ye were not able to bear it." "I have many things to say unto you ; but ye cannot bear them now."

This and the preceding maxim must, to a considerable extent, modify each other.

13. In giving instruction, proceed very gradually, and by the shortest steps, from the more easy to the more difficult.

14. As far as may be, see, that your pupils understand each step, before proceeding to the next.

Jesus saith unto them, "Have ye understood all these things ?" Many of your instructions may be lost to your pupils, in consequence of a single misapprehension.

15. Never teach them directly, what they can conveniently learn without such assistance.

It is much better for them to surmount a difficulty by their own ingenuity and efforts, than by the aid of others. It may be much more useful for them to devise a method of obtaining an answer, than actually to perform the operation, that obtains it. When a principle or fact is thus discovered by reflection, or investigation, it is likely to be much more clearly understood in its nature and connection, than when it is learned directly by means of verbal or printed instructions. This is the way to promote their fondness for study, to foster original genius, and to invigorate and elevate their intellectual powers. It is a most unpropitious symptom for a pupil to be continually asking, "How shall I do this? How shall I do this?" without attempting to discover the method of solution. It is also a cruel kindness, that is incessantly telling and aiding the pupil in doing that, which, without such assistance, she might easily accomplish. If your pupils cannot, or will not, proceed without such abundant aid, it may be expedient to place them in a lower class. To prevent or cure such a mental lethargy, Colburn's Arithmetics are most admirably adapted.

16. Never do for your pupils, what they can do for themselves, except so far as may be necessary, to set them an example.

The time that a teacher spends in reading, spelling and reciting for his pupils, in mending their pens, in ruling their paper, &c. is perhaps generally worse than lost. It deprives them, in some measure, at least, of the privilege of learning.

17. As far as possible, prevent your pupils from retarding the progress of one another by affording unnecessary aid in making pens, ruling paper, &c.

It is exceedingly desirable, that every Young Lady should feel herself urged by strong necessity, to exert her own faculties to the utmost. It is only by exertion, that faculties can be improved. This improvement she loses by employing another, to do for her, what she should do for herself.

"It is reported that a lad at school, once had the credit of proceeding through several rules in Arithmetic, while, at a certain price, every sum was done for him, by the hand of his fellow. Thus he lost his time and his money; and when detected, he lost his credit. Many others have been compelled to acknowledge respecting their pretended performances, "Alas, master, it was borrowed."

18. Never indulge your pupils in saying *Can't*, or expressing inability to perform any exercise required.

They know not what they *can* effect, till they make the attempt; and if one attempt has proved fruitless, another may succeed; and if nine have been unfortunate, the tenth may prosper.

19. Freely indulge and encourage your pupils in asking questions; and as far as possible, lead them to the answers, by questioning them.

This is the method of Pestalozzi; and is perhaps the most distinguishing characteristic of that venerable man, whose well-earned popularity is continually rising. But he did not invent this method; or, if he did, he was not the first inventor. It was practised by Socrates, more than 2000 years ago. And it has the sanction of a greater than Socrates. In this way, the Savior instructed his disciples from day to day. It is agreeable to the direction contained in the sixth of Deuteronomy, "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt *talk* of them, when thou sittest in the house and when thou walkest by the way; and when thou liest down, and when thou risest up."

### 20. Teach your pupils to teach themselves.

The benefit of this will be much every way. It will conduce to acquaint them with their own faculties, and render their progress more pleasant and more rapid. It will prepare them to teach others; and it will lay the only foundation for their advancement in science and literature after the close of their pupilage.

Several of the preceding maxims have a bearing upon the subject of self-teaching. Special efforts may also be made for the same purpose.

### 21. Teach your pupils to teach one another.

This is the grand feature in the system of Lancaster and Bell—a system, by which the most astonishing effects are produced in various parts of the world. In this way, one teacher can conduct the instruction of hundreds at the same time; and, it is said, can carry them forward with great correctness and dispatch.

It is yet a question, how far the Lancastrian method can be adopted in connection with others. It is particularly a question of great moment, how far this method can be made to coalesce with the Pestalozzian, or rather the Socratic, or more properly, the scriptural method of instruction. That these two methods can be, in some measure, united, is certain; but it is doubtful, whether the union can be very extensive.

### 22. Teach, as much as possible, by example; and let your example in every thing, be such, as may be safely imitated.

Much, though by no means too much, has been said and urged, upon the unspeakable importance of ministerial and parental example. Scarcely less important is the example of teachers. This is so obvious, that it may not seem needful to extend the illustration.

### 23. Endeavor to render your instructions interesting.

If a teacher cannot do this, it is of little consequence, what other qualifications he may possess. Whatever be his learning, genius, piety, zeal, patience, faithfulness, &c. &c. if he cannot interest his pupils, he is unfit for his business. The grand question, then, is, How shall instructions be rendered interesting? In the whole art of education, there is perhaps nothing else, at once so difficult and so

important. Upon this subject, I would most gladly listen to the instructions of any one. It has become my duty, however, to attempt instructing myself and others. O, that I had more ability to do it.

Most of the preceding maxims may have an important bearing upon this subject. With much fear and trembling, I will presume to suggest a few additional hints.

To form an interesting instructor, there must be a foundation in native genius—an original aptitude of mind. This talent is, no doubt, in some measure, common to all, though dealt out in different portions, to different individuals. As actually possessed by teachers, however, it is probably much more the result of circumstances, of culture, and of effort, than is generally imagined. How then is this talent to be cultivated and improved?

It may be scarcely needful to remark, that for this end, you should gain a thorough and familiar acquaintance with the branch you teach. It is indeed true, that with the book in your hand, without any knowledge of the subject, you may ascertain, how far your pupil repeats the words of her lesson. But this can hardly be called teaching. At least, it is not your teaching. If any instruction is communicated, it is the book, that teaches, and not you. An interesting teacher does much more. He questions his pupils. He hears and answers their questions. He interrogates them again and again. He ascertains, how far they understand the subject. He explains what is obscure. He makes observations, and leads his pupils to make reflections, not contained in the book. In these ways, he enlightens their minds; enlarges their views; gratifies their taste for knowledge; stimulates and delights their curiosity. To do this, he must be well acquainted with the subject.

The respect, which pupils must feel for such a teacher, will also conduce to increase the interest of his instructions. Their respect and interest may be raised still higher, if he can point out the faults and inaccuracies of the book, state the remarks and opinions of others, and discuss and settle questions, that may appear at once difficult and important.

To gain the interest of your pupils, you must be ardently engaged in your work. This may be, in some measure, implied in the above remarks. But it deserves a more particular consideration. Our minds are formed to be strongly effected by sympathy. Our feelings are highly contagious. If we exercise and manifest strong feeling, it will be, in some measure, propagated to those around us, though they know not the cause. Much more, when the cause is known; especially, if it relates to themselves. Scarcely less contagious are dullness and stupidity. Dull teachers, therefore, must expect to have dull pupils. If, then, you would interest your pupils, you must be ardent yourselves. But how will you kindle and fan such a fire within your own breasts? One method for this, is faithfully to study every lesson, previously to attending recitation. It may have been from neglecting this, more than from every other cause, that those who have long been employed in teaching, are sometimes found to be cold and lifeless in their instructions. Though you may have a good general acquaintance with the branch; though you may have heard the same recitation twenty times before, you should still devote particular attention to the exercise, before meeting your pupils, not only to refresh your mind with thoughts before familiar, but to gain new and more



extended views upon the subject. This will excite an interest, which merely reviewing former ideas and reflections, can by no means inspire.

To excite your interest to the utmost, teaching should be your chief business ; at least, it should not be secondary to any other. It should engage your heart and your meditations, by night and by day. It has been remarked, that persons of superior talents and acquisitions, sometimes succeed wretchedly in teaching. One reason of this has probably been, that the current of their vigorous energies has been chiefly directed to other objects—objects, which they have considered more worthy of elevated genius, than the humble office of a pedagogue.

If you would keep your own interest continually glowing, let your method of instruction be occasionally varied ; mark well the peculiar advantages and disadvantages of each ; and exert yourselves to the utmost, to improve the art of teaching. Reading, writing, and conversing upon the various branches of your employment, will conduce to the same result. Probably nothing has yet been written upon the subject, more worthy of your diligent and frequent perusal, than Watts's treatise on the Improvement of the Mind. Associations of teachers, formed for conversation and correspondence, for mutual improvement in their art, must happily tend to the same effect.

But scarcely any thing will have a greater influence to render instructions interesting and pleasant, than the mutual attachment of teacher and pupils. To kindle your affection for them, it would seem sufficient to consider the divine requirement to extend your love to all, even to enemies. But in addition to this, you have other excitements, most affecting and powerful. Consider your high obligation to them in particular. They are committed to your special care. Your God, your country, and your patrons are saying to you, "Take these children, and educate them for us." And as you proceed, the very exercise of feeding them with knowledge and understanding, cannot fail to invigorate your attachment. This attachment you must manifest, not so much in profession, as in conduct. "Let it glow in your looks and sparkle in your eyes, and flow forth in all you do and say. By your unaffected smiles, by your condescension, by your affability," by your parental tenderness, "by your assiduity to assist them to the utmost, make them feel, that you are deeply attached to their welfare—that their improvement is more precious to you, than gold." Government you must indeed have. Without this, your instruction will be all in vain. You must constantly maintain your authority. "You must be absolute in your little empires. Your word must be law ; but let it always be the law of kindness." As far as possible, govern your pupils, as though you governed them not. While they continually *feel*, let them as rarely as possible, *perceive* the hand, that restrains and regulates them. Instead of driving them with the scourge of stern authority, endeavor to draw them with the cords of parental love. Should you be compelled to rebuke, let it be with solemn tenderness—let it be felt, as a faithful wound of a friend—let it be felt, as coming from the wounded, bleeding heart of tenderness. Rarely, if ever, administer a sharp rebuke. Thus you may probably succeed, in some measure, to gain the attachment of your pupils. And you will bear in mind, that this most precious and

important boon is to be won, preserved and increased, by a continued use of the same means.

Thus, if you have a good general acquaintance with the branches you teach; if you ardently and vigorously pursue your employment; if you make special efforts to be as well prepared, as possible, for every recitation; if you strive to improve in your profession, by reading, writing, conversation and reflection; if you cherish an ardent attachment to your pupils, and succeed in gaining and preserving theirs; if you do not attempt too many or too arduous services; if you are favored with a good share of health, and the common smiles of Heaven; you can hardly fail to render your instructions, in a good degree, interesting to your pupils. And thus you will find the task of teaching as delightful to yourselves, as it is profitable to them.

24. As far as possible, instruct by exhibiting the real objects, or the most perfect natural signs of the objects, to which your instructions relate.

This maxim might have been introduced, as a particular direction under the preceding. It is, no doubt, conducive, in a very high degree, to render instructions interesting. But its pre-eminent importance entitles it to the rank of a distinct maxim.

The idea of any object is communicated from one person to another, either by exhibiting the object itself, or a natural or artificial sign of the object; and it is only by these means, that instructions concerning objects, can be communicated. Thus, I can gain an idea of a watch, either by examining the watch itself, or by examining a solid model, so carved and painted, as externally to resemble it; or by seeing a picture of it; or by hearing or seeing the word *watch*. The carved, painted model is a natural sign. The picture is a natural sign, less perfect. The word *watch*, whether heard or read, is wholly artificial. Natural signs have some resemblance to the objects, they represent; and are more or less perfect, according as the resemblance is more or less complete and exact. Hence it appears, that language, whether written or spoken, consists almost wholly of artificial signs; as very few words have any resemblance to the things they signify; and in written language, perhaps there is none.

It is manifest, that natural signs are much more easily understood; and much less liable to be misunderstood, than those that are artificial. Natural signs are understood at once, even by children, without learning; but it is the work of years, to become acquainted with all the words in a language, either written or spoken; and many words are differently understood by persons who are best acquainted with them. A great part of the disputes that have agitated the world, have been merely concerning the signification of certain words. Hence, it is manifest, that children and youth must be exceedingly liable to receive wrong ideas, or no ideas, from the words used for their instruction. Instead of being led into truth, they are often led into error; and perhaps fixed in error. It is, therefore, unspeakably desirable, that, as far as possible, objects themselves, or natural signs of them, should be exhibited to pupils. This is the best way to give them clear and correct ideas of words, as well as of things. Hence, pictures, representing objects important to be known, are by no means, to be considered as the mere toys of children; but may be used with

great advantage, by students of every age. Hence likewise, painting and drawing should be regarded and pursued, rather as useful, than as ornamental, branches.

25. Endeavor to discover and correct the bad habits of your pupils.

Man has been defined "a bundle of habits." Though this definition may not be perfectly correct, yet it is probable, that every person of mature years is more or less influenced by habit, in every word, action, thought and feeling. The business of education, therefore, must relate continually and almost exclusively, to the formation and correction of habits. To form good habits in pupils is sufficiently difficult; to cure those that are bad, much more so. But in proportion to the difficulty, should be the resolution and vigor, that begin the work, and the patience, that pursues and completes it. The scripture intimates the unspeakable importance of preventing or curing bad habits in youth. "Can the Ethiopian change his skin? or the leopard his spots? then may ye also do good, that are accustomed to do evil." Not that we are to consider it as naturally impossible for persons to cease to do evil, who have been long accustomed to evil doing. In such a case, their criminality must cease. But reformation of evil habits of long standing is so difficult and so rare, that it is not to be expected.

26. As far as possible, excite your pupils to vigorous and laudable efforts, by inculcating upon them their obligations to God, to themselves, to their parents, to their associates, to their country, to their ancestors, to the world, to future generations.

Their obligations to all these are not of the same nature. To God, to their parents and ancestors; they are under the obligation of gratitude for favors received. To the rest, they are under the same kind of obligation, that Paul felt to Greeks and Barbarians, from whom he had received nothing. He was under obligation to them, merely because God had furnished him with the means of doing them good. Rom. i. 14.

27. In exciting in your pupils a sense of honor, shame and emulation, endeavor to guard their minds against that criminal ambition, to which these feelings, or the causes of these feelings, are in danger of leading.

That there may be a virtuous emulation and a laudable regard for character, is certain from scripture. Ec. 7: 1. Prov. 22: 1. Heb. 11: 2, 39. Phil. 4: 8. Rom. 11: 14. 2 Cor. 9: 2. 1 Cor. 14: 13. It is equally certain, that those good men\* have misjudged, who urge us to root up these principles of human nature, as tares sown by the hand of the enemy. These principles seem to be neither good nor bad in themselves, any more than appetite for food, a regard for property, an affection for friends, or the love of happiness in any

\* Babington, Parkhurst, &c.

form. It is certain, however, that there is a love of fame and distinction, which is most hateful to God, and injurious to man. Let us learn to distinguish them, that we may cherish the innocent and the good, and cast the bad away.

28. By no means suffer your faithfulness to be overcome by a fear of wounding the feelings of your pupils.

It may indeed be painful to them, and scarcely less so to you, to mention their faults, which they never mistrusted. But remember, it is but the pang of a moment. To neglect this duty might diminish their usefulness and happiness through life. At the same time, the greatest caution and tenderness should be used, that the wound inflicted may be as light as possible. The tender-hearted surgeon, though he may judge it necessary to amputate a limb, will endeavor to avoid giving his patient the least unnecessary pain.

29. Fervently supplicate the divine blessing upon your pupils, and upon your efforts for their improvement, from day to day.

To hope for good effects, without using the appointed means, must be presumption. We should continually realise, however, that the utmost human efforts, without the conspiring agency of the great first Cause, must be forever fruitless. It seems the more important, that you should faithfully perform this duty, as you are scarcely to expect any one to pray particularly for your pupils, as such, except yourselves; unless indeed God should give some of them a heart to pray for themselves and for their associates. Much has been said, within a few years, upon the importance of praying for colleges. To this duty, we have been urged by the most solemn and melting calls from the press, again and again. All this is right. It has undoubtedly been attended and followed by the happiest consequences. For such a cause, greater frequency and greater importunity of exhortation would be better still. It cannot be estimated too highly. But who thinks of praying particularly for schools? When and where have we heard from the pulpit, any thing more than a general mention of these *most* important literary institutions? In which of our sacred journals, has the subject ever been mentioned in a manner to rouse the supine?—or with one single spark of pathos? Have not the intellectual eyes of the most faithful disciples of the Savior, been holden from perceiving the momentous duty of fervently and abundantly praying and pleading for schools?—for their teachers, their members and all who take a part in their establishment and operations? If they only perceived the duty, they must deeply feel and faithfully perform it. May the Lord open the eyes of his praying people.

The above maxims are the principal ones that have occurred to my mind upon the subject of teaching. There may be others no less important than some of these. The suggestion of such from any one, will be received as a special kindness.

## SEMINARY REGULATIONS.

Where several are engaged in promoting the same object, there must be systematic and harmonious co-operation, in order to produce the most happy result. For such co-operation, there must be certain regulations, to which all must conform. Nothing can be farther from my heart, than the wish to deny my pupils any liberty, which it is beneficial for them to retain ; or to impose upon them, any requisition, not conducive to their best improvement. The following regulations are the result of several years' experience. It is hoped, the Young Ladies will cheerfully comply with them, as the affectionate counsels of a friend, whose welfare is in more respects than one, identified with theirs.

It is required of the members of this institution,

1. That they regularly and seasonably attend both exercises of public worship on the Sabbath ;
2. That they do not spend any part of that sacred day in visiting, or unnecessarily walking or riding abroad ;
3. That they never treat religion with levity or disrespect ;
4. That they do not go more than two miles, from the Seminary Hall, without special permission ;
5. That they do not walk in any field, pasture, or other enclosure, without the consent of the occupant ;
6. That they regularly and seasonably attend the devotional and literary exercises of the Seminary ;
7. That when addressing a teacher in time of exercise, their posture be standing ;
8. That they do not attempt to communicate ideas privately to each other, in time of exercise, either by whispering, writing or circulating billets ;
9. That their studies in the Hall, be performed with most perfect silence ;
10. That they do not leave their seats in time of exercise ;
11. That they do not unnecessarily change their seats, either in the Hall, or at public worship ;
12. That they keep their books closed during recitations ;
13. That in time of exercise, no one engage in any employment, which may divert attention from the subject of general pursuit ;

14. That they do not remove the inkstands from their places ;

15. That they do not make any letters, marks, or defacements, upon any object whatever, without the owner's consent ;

16. That they do not open any box, without consent of the occupant, or teacher ;

17. That they do not partake of any food, fruits, or refreshments in time of exercise ;

18. That they avoid scattering or leaving in the Hall, or near it, any object, that may offend the eye of taste, or injure their character for neatness ;

19. That at all times, they avoid unnecessarily interrupting or retarding the useful progress of others ;

20. That they never treat with reproach, or unkindness, those who, when requested, give information of faults ;

21. That they never indulge themselves in saying *Can't*, or in any way, expressing their inability to perform any exercise required ;

22. That they never consider want of preparation to perform, as a reason of absence from any exercise ;

23. That they never neglect any required exercise on account of company, except the company of friends not residing in the village ;

24. That they never neglect any exercise, for the sake of preparing for others, that are to be subsequent ;

25. That in cases of absence, tardiness, non-performance, or gross misdemeanor, they offer their apology, or confession, in writing ;

26. That they endeavor, at all times, to conform themselves to the rules of propriety, according to the best of their judgment ;

And it is most earnestly recommended that the members of the Seminary continually exert themselves to promote each other's greatest improvement and highest welfare.

## NOTES.

### NOTE [A], *READING.*

Reading has received a greater share of attention in this Seminary, than perhaps is usual in Academies and Boarding Schools. And it has been exceedingly gratifying to witness the interest and improvement, with which this most important branch has been pursued. As the improvement, usefulness, and rational gratification of the Young Ladies, are so intimately and extensively connected with their skill in this wonderful art, it is thought deserving of more attention, than it has yet received.

To habituate the pupils to reading in the presence of respectable strangers, and to rouse their energies to the most vigorous efforts in attending to this branch, it is proposed to have a monthly exhibition of reading, to which the acquaintances of the Young Ladies, and the friends to the general interests of the Seminary will be invited. See Note [V]. The experiment was successfully tried the last season. Probably most of the performers succeeded better, than their fears had predicted.

It is by no means thought advisable to instruct the Young Ladies to adopt and apply Mr. Walker's rules of reading. Though some persons, who study and admire these rules, may read well, in spite of them, yet they seem suited to make the reader "coldly correct and elegantly dull." Who would not rather listen to the "nasal twang of conventicle," if it could be animated with one spark of real life? The grand rule, which I would inculcate continually, is, "Read naturally; as far as possible, read every sentence, as you would utter the same words, to express the same thoughts, if they were your own." There is still very great difficulty in applying this rule, which often calls for great efforts in the teacher, as well as in the pupil, especially, when unnatural habits of reading have become inveterate.

By far the best work upon the art of reading, and indeed a work better than all others, that I have examined, is Sheridan's "Lectures on Elocution."

No compilation in particular is used as a reading book, though various books of this kind may be used occasionally. The Bible is undoubtedly the best book for exercises in reading, as well as for various other purposes. It affords a great variety of the finest, noblest specimens of composition. And surely, every lover of the Bible, must feel, that it is more important to be skilled in reading this book, than any other—than all others. There is reason to fear, that the multitude of reading-books, which have prevented or diminished the use of the Scriptures in so many schools, have, on the whole, contributed nothing to the promotion of the most useful branch of literature. The Bible, then, is the principal book for this exercise in the Seminary. Next to this, as being next in moral grandeur and dignity of style, is the *Night Thoughts*. Selections from the poetry of Thomson, Watts, Goldsmith, Pope, Milton, Shakespeare, Cowper, &c. &c. may be used for the same purpose. Many of the glowing, energetic passages of Whelpley, are found to be fine exercises for reading.

Probably no other volume of history furnishes so rich a store for this object. The want of a selection of poetry for reading-lessons, has been considerably felt. There is some prospect, that this want may be relieved the ensuing season.

The method, which I have found more effectual, than all others; in curing unnatural habits in reading, is the *repeating* method. The teacher reads or utters a few words, which are repeated by the pupil without book. This method is of admirable use, to discipline the ear and the voice, and promote good articulation. It is generally found much more difficult to repeat correctly, when the words are seen. This difficulty, however, is gradually removed; and the pupil is taught to repeat or read longer portions after the teacher. After becoming familiar with these exercises, she is allowed and encouraged to exercise her own judgment and taste with regard to the proprieties of reading.

In attending to this branch, very great advantage is often derived from mutual instruction in Reading Societies.

The Young Ladies are instructed to conform their pronunciation in reading, to that which is proper in conversation, that the language read and the language spoken may not appear like two languages. Still the question arises, How shall we regulate our pronunciation in conversation? Upon this very difficult point, I shall make some remarks in the next note.

#### NOTE [B], PRONUNCIATION.

It is important, for various reasons, that a uniform manner of pronunciation should be adopted by every speaker and reader of the same language. The diversity prevailing in our language in this respect, is, therefore, to be regarded as unhappy. From this cause, persons of respectability may be led to consider each other as little better than vulgar barbarians; and from this cause also, we sometimes find a difficulty in understanding our mother-tongue. It is an evil, which, if possible, should be cured—which all should be willing to make great sacrifices to cure. It is an evil, however, which probably will not be wholly cured during the present age, nor for many ages to come, if ever. “But,” you inquire, “If all would adopt and follow Walker’s standard, would not uniformity be the immediate result?” Such indeed must be the fact. But here is an *if*, a most formidable *if*. Who in this part of our country has yet adopted Walker’s standard in relation to every word? What native of New-England among us, pronounces the following words according to Walker’s direction, *affair, air, bear, bare, care, chair, chairman, dare, fare, farewell, fair, fairly, flare, glare, hare, hair, heir, pare, compare, pair, &c. acceptable, acceptableness, desultory, clerk, lieutenant, lilac, elegiac, Saturn, cucumber, suite, hough, extraordinary, book, look, shook, took, cook, crook, &c. &c.*? Mr. Allison, in the preface to his “American Standard of Orthography and Pronunciation,” has the following remark, “Walker’s pronunciation, with a very few exceptions, has been adopted.” It is said, that Mr. Walker himself does not in all respects, conform to his own standard; or rather, the standard which he reports, not as his own, but as according to the prac-



tice of the best speakers. Indeed, against this practice, which he so honestly reports, he sometimes most ardently and indignantly protests. What then can be meant by those, who profess to take this, for the standard of their pronunciation? Can they imply any thing more, than that they adopt it, as far as it meets their approbation?—or as far as they think it best, on the whole, for them to conform to it? Upon this ground, I can unite with them. Most heartily do I adopt this standard, *as far as I like it*—as far as I think it best on the whole, to conform to it. But among all the varieties and contrarities of *likes* and *dislikes*, what becomes of the uniformity of pronunciation, of which all are so desirous? It does not appear, that Mr. Walker ever thought of establishing the present fashion of good speaking, as the everlasting standard, from which no speaker of English must hereafter deviate. On the contrary, there are many things in present polite usage, that he strongly censures, and some, that he considers enormous. Like a true Protestant, he dares to rebel against the infallibility of “the fashionable world,” who, says he, “are as proud to distinguish themselves by an oddity in language, as in dress.” I cannot but admire the independence, which Mr. Walker often manifests, in arraigning the folly of the great and fashionable, who feel themselves privileged to give law to the proprieties of speech, as well as of dress and of manners. I am no less pleased with his continually asserting and urging the importance of attending to analogy for the improvement of pronunciation. In his preface, he remarks, “Perhaps it may be with confidence asserted, that if the analogies of the language were sufficiently known, and so near at hand as to be applicable, on inspection, to every word, that not only many words, which are wavering between contrary usages, would be settled in their true sound, but that many words, which are fixed by custom to an improper pronunciation, would by degrees, grow regular and analogical.” How widely different are his views from those of some of his ardent friends (I do not say *worshippers*.) who would have all adopt the present fashionable pronunciation, perhaps “with a very few exceptions,” that uniformity may become universal—that the “polite” anomalies and absurdities which Mr. Walker so much reprobates, may, if possible, be perpetuated.

As it is with religion and politics, so in some measure, it is with pronunciation; it is much better, that a practice should be unsettled, than settled wrong. If ever uniformity should be obtained in either of these, it must be, not by force, not by some persons setting up an arbitrary standard, and insisting that others shall conform to it, against the dictates of judgment; but it must be done by close consideration, by much reflection, by fair, free and abundant discussion, and by sober conviction. For this, much time and much labor must undoubtedly be requisite; and we must willingly bear our part, and patiently wait the result. In this cause, Mr. Walker has done nobly. His Dictionary may be considered as one of the most distinguishing productions of the present age. It is a lasting monument of genius and patience. It is replete with ingenuity and argument. The author is far enough from wishing us to follow him implicitly. He has done as much at reform, as perhaps the present state of things in Old England would admit. Had he been here, he would doubtless have gone much farther; and he might thus have rejoiced in being allow-

ed to pronounce many more words according to their true analogies. Surely we should not hear him uttering and recommending such vulgar anomalies, as *clark*, *sargent*, *levtenant*. Is there not reason to fear, that some follow Walker's pronunciation implicitly, and regard the letter of his work, much more than its candid and liberal spirit? Is it not possible that our venerable and much respected mother Britain is destined to take lessons from us in pronunciation, as well as in politics, mechanics, &c.?

The subject of pronunciation frequently occupies some attention in the Seminary. It is recommended to the Young Ladies to attend to it, as a subject of rational investigation, not as a mere task of memory. The manner of pronouncing particular words is often discussed; and Walker's Dictionary is almost the only book consulted for light upon the subject. It is not always the case, that my opinion agrees with that of this worthy author. Having stated my reasons, however, I leave my pupils, as in all other cases, to judge and decide for themselves; and I believe, they have rarely felt any restraint in adopting or following a pronunciation different from mine. As there is so much honest diversity of opinion and practice upon this subject, it seems important to inculcate mutual forbearance and affectionate toleration; and that all should take heed, that they do not make others offenders for a *word*; a word, pronounced not exactly according to the standard, to which either blindly or rationally, they are accustomed to conform.

The principal tests, by which, if I mistake not, Mr. Walker would have us try and regulate our pronunciation, are good usage, analogy, derivations from English words, euphony, expressiveness and ease of utterance. All these, I am happy to adopt. Some of these are more important than others; and they must often modify each other. To these, I would add, that words which differ in sense, should differ in sound, as far as the other rules will permit. Thus *Jeics* should be pronounced differently from *dues*, and *heard* from *herd*.

#### NOTE [C], SPELLING.

The art of Spelling is indispensable, in order to write the language correctly. The exercise of Spelling is also useful for improvement in articulation and reading, for correcting improper pronunciations and for fixing in the mind important words, especially proper names.

The Young Ladies of the Seminary can devote but a small portion of the season to this branch. They are expected, however, to have considerable acquaintance with it at entrance. It is hoped, that this branch will receive a little more attention the ensuing season, than formerly. Various methods will be used. Sometimes selections of words for this purpose, will be made from a Dictionary. Here we have words in families; and it may be useful to trace out their resemblances and differences in respect to spelling, as well as in respect to sound and signification. But the exercise should not consist of whole columns; as there are in common dictionaries, thousands of words, that scarcely any person will ever have occasion to write, read, or speak. Of such words, it is better to be totally igno-

rant, as they must be an incumbrance to the mind, and a dead weight to its progress in useful knowledge.

It appears desirable, that pupils should be exercised in spelling some of the most important words in almost every recitation, especially proper names in Geography and History. It may be useful to mark the most important names upon maps for exercises in spelling.

It may conduce to improvement in spelling, as well as in chirography, for several to write at the same time, what is slowly read to them by one; and then, for each writer to take the transcript of another, to detect as many errors as possible. Perhaps this method may be improved by keeping a record of the number of errors committed by each, and detected by each.

Writing composition is an admirable exercise for improvement in spelling.

It may be useful for the learner to record, and occasionally review, the words, whose orthography has been found peculiarly difficult to be remembered.

The pupil should be exercised in spelling such words as frequently occur, and are often mis-spelt, as *scholar, separate, melancholy, which, council, counsel, supercede, artificial, oblige, solicit, pursue, persuade, &c.* But very difficult words, which rarely occur, may be neglected. The memory may be equally improved, and much more profitably employed, in attending to the more useful tasks.

Special care should be taken, that in this exercise, every letter be distinctly articulated, and every syllable pronounced separately, and also in connection with those that precede it.

It is desirable, that each pupil should frequently pronounce words to others, for the purpose of spelling.

The old practice of having a head to a spelling class, and of ascending, when any one spells a word missed by others, may be very useful and commendable, especially for young performers, notwithstanding the scruples that many have felt, and the severities that some have indulged, upon the subject of exciting the emulation of youth.

Pupils should rarely be taught to spell words, which they do not understand. Hence, the exercises of spelling and defining should, in a great measure, go hand in hand.

Children should be taught to know and spell the name of every object around them, as early as possible; and also other words in most frequent use.

#### NOTE [D], DEFINING.

This exercise is considered by some, as proper for children only. It would indeed be well if children attended to it ten times more, than has hitherto been usual. In such a case, it would have much less claim upon their attention, when farther advanced. There are now very few Young Ladies, to whom this exercise is not exceedingly important. And it is often grievous to find how imperfect a knowledge of words is possessed by those, who have spent year after year in studying Geography, Grammar, Rhetoric, Philosophy, Chemistry, &c. This is the more grievous, because they are generally so insen-

sible of their deficiencies in this respect. Of the meaning of many important words in frequent use, they have no idea. Of some, their ideas are totally incorrect. Of multitudes of others, their knowledge is so general; vague and indistinct, that they can hardly feel their force in reading them, or use them with propriety in writing or speaking. Perhaps they have no definite knowledge of the different significations of such words, as *intellect*, *intelligence*, *intellectual*, &c.

It is much to be regretted, that so little time can be devoted to Defining by my pupils. It is hoped, that this branch will hereafter receive more attention in the Seminary, than it has in former seasons.

Possibly some Young Ladies may feel, that the *childish* exercise of Defining is beneath their years. It may not, however, be beneath their improvements; and *they* may be the persons, to whom it may be peculiarly important.

This branch is taught in different ways. In general, a daily portion of 20 or 30 words is assigned in the dictionary. They proceed in course, taking only such words, as appear important for them to know. Two or three minutes are devoted to the exercise, every morning; and any Young Lady is liable to be called upon to spell or define any word assigned. The names of all the pupils are written upon separate cards or tickets, put together into a box, and drawn out fortuitously. To each Young Lady, whose name is thus drawn out, a word is given for spelling or defining, and her success or failure, is marked against her name upon the ticket. They are sometimes required to exemplify the use of words, by incorporating them in phrases and sentences of their own construction. This exercise is peculiarly useful, to prepare them for composition. Numberless examples of such use of words, may be found in Johnson's Dictionary in two great quarto volumes; a work, to which every learner of the English language, should have access.

Young Ladies are frequently called upon to define and spell words that occur in their lessons; and they are expected to consult a dictionary for the meaning of such words, as they do not understand. They are sometimes required to define words, that occur in recitations and lectures.

It is peculiarly useful to every Young Lady to practise defining words, which she has not particularly studied. It leads her to a close consideration of their meaning; and she often finds herself ignorant of the precise meaning of words, with which she has long supposed herself perfectly acquainted. In this way, she learns to distrust the infallibility of her acquaintance with words; forms a habit of examining the words in her mental vocabulary; and is thus enabled to discover and correct thousands of inaccuracies, that she had been at the greatest remove from suspecting.

This exercise affords another advantage scarcely less important. It generally costs her some effort to express her ideas of the meaning of a word, with which she is well acquainted. This exercise is peculiarly suited to enable her to express her thoughts with accuracy and ease in writing and conversation. This is the greatest advantage—or at least, it is the greatest but one, which generally results from rendering Latin into English.

For improvement in defining, as well as in spelling and composition, the following method may be adopted with great advantage. In a

few sentences of any good author, mark 30 or 40 of the most important words. Read these sentences two or three times to a class of Young Ladies. Then pronounce each word to them, giving them time to write the definitions, as you proceed, and exercising special watchfulness, that no one consult a dictionary. Let each Young Lady hand her definitions to another for criticism and correction at their leisure. When the corrections are finished, give each one a credit mark for each definition, that in the view of her critic suits the connection of the word, and a debt mark for the detection of each bad definition. In case of disagreement between any Young Lady and her critic with regard to the propriety of any definition, they may choose an umpire, whose decision shall be final. All this may be done with very little expense of time or care to the Instructor.

The Young Ladies are advised to make a free use of the dictionary, to ascertain the meaning of such unknown or doubtful words, as may occur in their reading, conversation, &c.

#### NOTE [E], *CHIROGRAPHY.*

For several years, I have been engaged, from time to time, in devising and improving a system of Chirography. The grand object has been utility—to form a legible, rapid, elegant hand. In my estimation of these three qualities, I consider legibility the most important, rapidity next, and elegance least. They may be rated in the following proportion; legibility as 70, rapidity as 20, and elegance as 10. According to this standard, I have dared to indulge a hope, that my system is some improvement upon those that have gone before it. The gradations in this system are more numerous, and the directions for forming a running hand much more precise and particular, than in any other, that I have seen.\* It is hoped, that neither my pupils, nor their friends, will have occasion to regret, that an hour or two each day for several weeks, will be devoted to this branch.

From considering the adaptation of means to ends, and from attending to their regular and easy progress from step to step, through more than 40 successive lessons, it is hoped the Young Ladies will improve in understanding, as well as in dexterity.

#### NOTE [F], *ARITHMETIC.*

Scarcely any branch of knowledge is of so various, extensive and constant utility, as Arithmetic. The philosopher, the astronomer, the chemist, finds it indispensable at almost every step of his investigations. Without it, History and Geography, if they could exist, would be masses of confusion; and a considerable part of the Bible would be unintelligible. Arithmetic is one of the main pillars of civil government; and without it, our liberties could not be maintained. Scarcely any mechanic can labor a single hour without its aid. It is no less necessary in the garden and in the field, than in the shop. It

\* This system is already engraved, with the prospect of being speedily published, with particular directions to teachers and learners.

is equally important, in order to guide the house. It is also, if properly pursued, one of the best of means to discipline and improve the reasoning powers.

How deeply to be regretted, then, is the antipathy, which is so often felt and manifested by females, to a branch so useful in itself, so indispensable to the prosecution of all others. Is this antipathy innate? Is it invincible? This has been feared by some of the greatest friends of the sex. It is hoped, however, that millions of experiments will hereafter disprove a supposition, that appears so derogatory to the Creator. When Colburn's FIRST LESSONS shall be as common in Schools, as is now the Spelling Book; the "Lessons" no doubt will be studied with superior pleasure; and will be equally gratifying to children of either sex. Then, I trust, it will be found, that female hatred to the science of numbers, as far as it has existed, must have arisen from other causes, than the original touch or neglect of the Almighty.

With this little work of Mr. Colburn, I was highly pleased at first perusal, and have been more and more gratified, as I have continued to examine and teach it, from year to year. It is not improbable, that it may do more towards marking an era in the history of our country's literature, than any other book in existence.

A capital excellence of this book is, that the pupil is generally left to devise his own method of solving the questions, and insensibly to form his own rules. Thus, his ingenuity is exercised; his inventive powers are improved; and proceeding understandingly, he is gradually taught to teach himself. In this way, he learns to invent a method of solving various questions, that may occur to his mind, without the drudgery of consulting his book for a rule, and the more degrading drudgery of applying a rule, which he does not understand.

It is still true, that much depends upon the manner of teaching this book; though almost any child of 10 years old may derive much benefit from it without a teacher. Most teachers will probably prefer to use it without the plates. To me it appears, that other material objects are better suited to answer the same purpose, than the plates.

With this work, I wish all my pupils to be familiarly acquainted. It is an admirable preparative for the Sequel, and for every succeeding branch, especially Philosophy and Astronomy. I would have the study of it pursued, as an exercise purely mental, without the use of pen or pencil in solving the questions. Studied in this way, it is undoubtedly much preferable to Euclid's celebrated Elements of Geometry, both as it respects mental discipline and practical application. To most of the Young Ladies, it may be useful to go over with the greater part of the Sections two or three times.

The "Sequel to First Lessons" is a work of a higher order, upon the same excellent plan, by the same ingenious author, and probably, executed with similar success. Its merits, however, I have not had equal opportunity to examine, and test by using.

The following encomium upon the Sequel is from the pen of a distinguished teacher, "I do not hesitate to recommend it very highly to every person, who wishes to teach arithmetic intelligibly. The arrangement is very much better, the explanations more convincing, and the mode of introducing rules makes them clearer and simpler, than can be found in any book on the subject, with which I am acquainted." With this recommendation, I heartily concur.

## NOTE [G], GEOMETRY.

Geometry is in its nature, one of the primary studies. It may be understood by itself, without the knowledge of any other branch, except a very little of language and Arithmetic; while scarcely any other branch can be well understood, without some acquaintance with Geometry. Something of this science, as well as of Arithmetic, is intelligible to the infant mind. As soon as the child can name a circle, or any other geometrical figure, that he sees, he knows something of Geometry. To learn to do this, is a task more simple and easy, than to learn as many letters of the alphabet. It is doubtless owing to the simplicity and fascinating properties of the *round O*, that the little child learns it, with so much ease, and points to it, with so much pleasure. The *crooked S*, next excites his attention, and gratifies his taste. This is one continued and delightful curve, considerably resembling two circles united. It is undoubtedly owing to the geometrical properties of these letters, that they are generally learned first, and most rarely forgotten. The *I* is more simple in shape; but its geometrical properties are not so interesting.

When the child learns the letters of the alphabet, as an exercise in reading, he learns them as artificial signs of sounds, which sounds, when combined, are artificial signs of things or ideas. This is a work so complex and difficult in its nature, as to render it truly astonishing, that children can learn to read intelligibly to themselves and others, at so tender an age. The task of learning something of Geometry is very much easier; as in this, he attends to the things themselves, or according to Stewart, to the most perfect natural signs of them. It is, therefore my opinion, that the child should commence the study of Geometry, before learning the alphabet. He is not indeed prepared to encounter the Elements of Euclid; but he can clearly comprehend some of the distinguishing properties of a straight line and a curve; of a circle, a triangle, a square and an ellipse; of a cube and of a sphere. As the subject becomes familiar, and his mind strengthens, he is able to understand some of the distinguishing properties of a pentagon, hexagon, heptagon, &c. of the different kinds of triangles; of an oblate and prolate spheroid; of a parallelepiped, of a prism, of a cone and other pyramids. He may then go back to the circle, and attend to its properties more particularly in the consideration of arcs, chords, segments, sectors, radii, diameters, sines, tangents, degrees, minutes, seconds, the mariner's compass, &c. &c. He may then proceed to a more particular consideration of angles, triangles, squares, &c. &c. This may give some idea of the view of Geometry, which I hope to present to my pupils, the ensuing season; a view, which with proper instructions, they might have gained in early childhood, and which probably will now be much more beneficial to them, than the same degree of attention devoted to Euclid's Elements, or any other treatise of Geometry extant. It will not only, like Euclid, exercise the judgment and memory, but it will also exercise the imagination, and conduce to form or improve that important talent or habit of mind, which we call ingenuity; a talent, which is continually needful in every station, in every pursuit of life; the want of which has made many a bankrupt, and many a beggar.

A book upon this subject, consisting principally of questions, is

greatly needed. May we not hope that he, whom God has enabled to furnish us with the best Arithmetic, will soon be made instrumental of blessing his country with the best elementary treatise of Geometry? And when we have received this, we shall probably wish for a Grammar from the same pen. Long may that pen continue to levy taxes of gratitude upon the nation. Confident I am, that future generations, if not the present, will cheerfully acknowledge, that such "taxation is no tyranny."

#### NOTE [H], *DRAWING.*

This is not designed as an elegant accomplishment, but as a useful art, or rather exercise, for important purposes. But very little time or skill is requisite to delineate a picture in the manner proposed. By means of oil, common writing paper may be rendered almost transparent. This may be laid upon the picture, which with pen or pencil, may in a few minutes, be very easily traced upon it. The principal object is to take off likenesses of persons, who have made the most distinguished figure in history. Drawing these likenesses will tend to produce or increase an interest in attending to their characters. With their looks, their names will be associated; which will render it more easy to retain and recall them. With their looks and names thus associated, the learner associates their actions. This imparts to their whole history, a clearness, distinctness, animation and familiarity, that otherwise, it can scarcely receive. This increases the interest, and deepens the impression of what we read concerning them. Their history becomes a more easy and agreeable subject for meditation and converse. In this way, the study of history is rendered much more pleasing, and the facts are more likely to be permanently fixed in the mind. The likenesses may indeed be imperfect; but this will not materially alter the happy result.

The same method may be adopted in drawing maps and various other objects.

If my pupils can with perfect convenience, bring with them, the likenesses of distinguished persons, they may confer an obligation upon their associates and their teacher. The print of Mrs. Hannah More, which I have seen, but do not possess, is particularly desired.

I am more and more pleased with the practice of teaching by means of pictures and visible representations; and it is a subject of special gratulation, that so many of our elementary books are now embellished with these useful and delightful appendages.

#### NOTE [I], *GEOGRAPHY.*

This great and noble study receives much attention in the Seminary. There is indeed scarcely any branch, with which most of the Young Ladies are so well acquainted at entrance. There are, however, some important particulars, in which I have found them almost universally deficient. If I ask a pupil, the direction of York from London, she generally gives a correct answer. If I then ask her, of what objects she is thinking, while attending to the question,



she generally acknowledges, that she only thinks of these places, as delineated upon the map without any conception of the objects themselves. Many bright intelligences, that have industriously devoted much time to this branch, and seem familiarly acquainted with the answers to a great number of important questions, appear to have scarcely any conception of any countries, cities, towns, mountains, rivers, &c. &c. which they have not actually seen. Almost all the geographical conceptions, which they have gained by study, relate to their maps only. This is probably owing to too much use, or rather to an improper use, of their maps. The fault may be imputed partly to the book, partly to the teacher and partly to themselves.

It would undoubtedly be of vast advantage, in teaching Geography, especially at the commencement, if we could adopt the analytic method, instead of the synthetic—if we could proceed from particulars to generals, instead of proceeding from generals to particulars. It is in this way, and in this way only, that the God of nature teaches us Geography, and every thing else. If we take a map of the world, and tell a child that the top of it is north, the opposite, south, &c. he probably takes no idea from these expressions, more than he would, if we tell him, that the top is *roro*, and the opposite *cluro*. He supposes these words to be proper names for different parts of the map, without any correct conception of their real meaning. If we then point him to the continents, oceans, &c. he forms no idea of their size, or situation, or of any thing else concerning them, except perhaps some very faint view of their shape. But as he is soon able to answer the questions adapted to the map, he rejoices to think, that he knows all about it. He thus proceeds to study and learn his little map; but he knows nothing about the great world; or at most, nothing but names. If we could show him a drawing of the apartment, with which he is best acquainted; then, a map of the garden or field, where he is accustomed to walk; then, of adjacent fields; then, of some road that he knows; then, of the whole town or parish, where he resides; then, of adjacent towns; then, of the state, &c. &c. he could not fail to get some clear idea of the nature and design of maps. In this way, he might gradually extend his views, and gain some conception of continents, oceans, &c. In this way, he might learn Geography, instead of the mere signs of Geography. It is exceedingly desirable, however, that he should actually see a river, a mountain, a city, &c. &c. before he sees the delineations of these objects upon maps. A method much less particular than the one above described, may in some measure, answer the same purpose.

Another defect, which is very great and very common in the young geographer, is the ignorance of the scales, upon which maps are constructed. I once proposed to a class of Young Ladies, the following question, "The superficial content of the Propontis is equal to how many square miles?" One *guessed* 13, another *guessed* 1000.

I have also found my pupils generally unacquainted with the reason, and sometimes with the fact, of the shortening of the degrees of longitude, as we recede from the equator.

Special efforts will be made to correct these faults, though the particular methods adopted for this purpose, cannot now be described.

It is considered an object of great importance in attending to Geography, to point out Missionary Stations, and mark the places, where the most important events have occurred.

In connection with Worcester's Geography, a system of Geographical Tickets is studied. Each ticket consists of two parts, containing important facts, expressed as concisely as possible. Each part may be either a question or an answer, in relation to the other. In reciting, either part is mentioned to the pupil, as the question, and the other part is given as the answer. Important advantages result from the use of this little system of 520 tickets. It is generally found, that an important particular can be learned more expeditiously from a ticket, than from a book. The principal reason of this may be, that the ticket presents the object singly; and this impresses it upon the mind, more distinctly, more clearly and more deeply. Additional interest may render the impression still more deep and permanent. This method is peculiarly convenient for recording the performances of the pupils, and for their reciting to each other.

The ticket system may be applied to other branches, as well as to Geography; and there is probably no other method, in which, with so much ease and satisfaction, the principal parts of almost every branch of knowledge may be permanently and familiarly committed to memory, so as to be readily recalled for use, whenever occasion may require. Things that we learn in a certain order, we find it difficult to recall to mind in a different order. Thus, we cannot repeat the alphabet backwards. It is therefore, important, that the most practical facts should be learned in different orders, that the very occasion of applying them may recall them to mind. Perhaps no method is better suited to this end, than the ticket system; agreeably to which, the tickets are learned and recited, first in order, and then miscellaneously.

Woodbridge's Geography is a work of distinguished merit. Perhaps no elementary book in our country, was ever more highly or more honorably recommended. Nor are these commendations unjustly bestowed. With almost every word that is said is its praise, I most heartily concur. Of all works on Geography, it is probably the most philosophically arranged. The learned author does not, like other geographers, lead us to a particular country, and successively introduce to us, its boundaries, dimensions, mountains, rivers, lakes, cities, vegetables, animals, inhabitants, literature, religion, manners, &c. &c. But he classifies objects according to their natures. He gives us a view of the grand features of the world. He shows us its structure, its mountains, its rivers, its plains, its caverns, &c. Thus, he leads us from country to country, from continent to continent, from ocean to ocean; and as he passes, is continually showing us the connections, the analogies, the anomalies, the harmonies, the beauties, the glories, of Nature and of art. This is found to be an exercise, great, expansive, ennobling, and often enrapturing. But, it is too great, too complex, too difficult, for the child or for the man, who is just commencing his acquaintance with Geography. It is not thus, that the God of nature teaches his pupils. We do not begin to be philosophers, as soon as we are born. We are not, at first, presented with a multitude of mountains, and then of rivers, that we may form ideas of their comparative magnitudes, and proceed to

philosophise upon their various relations. But we are, at first, introduced to a variety of objects and facts, that have no better common principle of association, than the "variety of dissimilar facts, relating to a single country, collected under one head" in common geographies. Such dissimilar objects, infants and children *do* associate in their minds, and form very clear ideas of them; however, difficult it may seem to some philosophers. After the child has acquired a great number and variety of ideas, thus associated, he at length begins to classify and philosophise. Confident I am, therefore, that Mr. Woodbridge has made a mistake in supposing, that to "study Geography in this manner, is rather calculated to leave a confused assemblage of ideas in the mind, which it is difficult to appropriate to their proper objects, and to produce the habit of forming loose and indistinct associations. Doubtless many who have spent much time upon Geography, have very loose and confused associations upon the subject. But I think, it cannot be owing, in any degree, to the cause assigned by my worthy friend. I am confirmed in these views, by the example of instruction, which our divine Teacher is giving us in his word, as well as in his providence. We do not there find objects classified in the manner, which Mr. Woodbridge supposes so important, in order to be clearly apprehended by the tender mind. The Bible is by no means a regular system of theology, upon the principle of scientific classification. Yet this holy book is designed by Infinite Wisdom for the instruction of babes, children, way-faring men and fools.

I have not, therefore, thought it expedient, that my pupils should commence the study of this branch in the use of a work so elevated in the scale of philosophy, as that of Mr. Woodbridge. I wish them to become *as little children* in Geography, before they aspire to be philosophers. I wish, therefore, by all means, to retain the Geography, which I have tested for years. If but one were to be used, I doubt whether there exists a better Geography, within the same price, than Worcester's.†

Mr. Woodbridge has probably made another mistake in supposing that those who pursue this study in the common way, do not compare, arrange and classify their various items of information, in a manner different from the book. The fact unquestionably is, at least in many cases, that as soon as the learner begins to become familiar with the facts of Geography, he begins to act the philosopher; he begins to compare, to classify, &c. This is especially the case, when aided by a skilful and interesting teacher. And indeed so much of this has been done, that some have been hardly willing to award Mr. Woodbridge and his illustrious associate, the honor of introducing a *new* method of teaching this science.

It is of little importance, however, to settle this point of honor, as it relates to novelty, while none can dispute it in relation to improvement and utility. I should more highly prize the authorship of Woodbridge's Geography, than of the Iliad, the Eneid, or Paradise Lost. It is a work, that I not only approve, but admire. Thought

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† Morse's may be as good. Exchanging school books is so inconvenient, that I should by no means think it advisable, that either of these should displace the other.

the geographical student can hardly avoid classifying similar objects without it, he will do much better with it. It ought to be in the library of every person, who is sufficiently versed in Geography to comprehend it. I shall, if possible; persuade the proprietors to publish it in two octavo volumes, that it may not be ashamed to stand upon the same shelf with Locke and Reid and Stewart and Brown; or rather, that it may be read with more ease and pleasure, by eyes, with which my own are learning to condole. This work, I wish my pupils to study, not merely to extend and more deeply fix their acquaintance with Geography, but to make them philosophers; to vindicate their claim to rationality; to aid them in thinking and conversing upon the wonders of creation. I wish them all to possess it; and hope none will grudge the expense. It is undoubtedly destined to instruct the people of the next century.

The following geographical course may probably be pursued with advantage, if circumstances render it practicable. Beginning with the child, when he is about four or five years old, let him be instructed to understand maps of gardens, fields, roads and other geographical objects, with which his own observation has acquainted him. If disposed, he may amuse himself, by attempting to draw these maps with his own hand. Let his observations be extended, as far as convenient; and some expense may be usefully incurred, to enable him to visit such mountains, rivers, lakes, cities, villages, forests, &c. as may be within convenient distance. In these visits, he should be attended by an intelligent companion, who by questions, can direct and aid his observations and reflections. As his travels extend, his maps may extend. In the mean time, he may be attending to Mental Arithmetic and Geometry, and also gaining as much acquaintance, as possible, with such other objects, as are often mentioned in treatises of Geography. This acquaintance he may gain, either by surveying the fields of nature, by visiting [museums, examining pictures, reading or hearing descriptions, &c. As early as possible, and from time to time, he may be made acquainted with the points of the compass. By the help of a map, and of descriptions, he may now, in imagination, visit places, which he has not actually seen, though adjacent to those with which he is acquainted. Thus he may gradually form conceptions of places and objects more and more remote. When he is 8 or 9 years old, he may commence studying Cummings's "First Lessons in Geography and Astronomy," omitting the most difficult parts of the Astronomy. Having gone through with this little work two or three times, he may go through with Woodbridge's "Rudiments of Geography"; then with "Worcester's Elements," and then with Woodbridge's "Universal [or large] Geography." He may then review the two latter, or not, at the discretion of the teacher. As he proceeds, he may read, by way of amusement, select portions in Preston's "Wonders of Creation," Clarke's "Hundred Wonders of the World," or rather in Worcester's "Sketches of the Earth and its Inhabitants" and "Dwight's Travels in New England and New York."

In doing all this, he may be employed, till he is 15 or 16 years old. He may however intermix or connect with Geography, various other studies, especially History, as he proceeds. After he is about 10 years old, he may read the most interesting articles in a good newspaper from week to week.

## NOTE [J], GRAMMAR.

To this branch, great and increasing attention has been devoted in our schools, during the present century. And there is no doubt, that very considerable advantages have resulted. Still, it is probable, that in no other useful literary pursuit, is so much time spent to little purpose from year to year. Of the 500 Young Ladies, that I have had the honor to instruct, almost every individual had previously studied Grammar. Yet probably nine tenths of them had no practical acquaintance with the subject. With great volubility, they could perform an exercise, called *parsing*; but of the design or utility of this exercise, they seemed to have no idea. They probably considered this as the ultimate object of all grammatical studies, or rather the essence of Grammar itself. But this essence of Grammar did by no means enable them to decide with regard to any word or phrase, whether it was correct or not. Such a phrase, as *they runs*, being proposed to one of them, she would instantly pronounce it wrong, and make the correction, without being able to assign any reason, except that such an expression *sounds* badly. This reason was not learned from her Grammar. Her great-grand-parents; who never heard of a Grammar, knew that reason as well as herself. If the following phrases, *I supposed it was he*, *It was not me*, were proposed to a class, some would *guess*, that they were both right, and some, that they were both wrong. But scarcely any one could give a reason for her guess, except that the sound of the phrase was agreeable or otherwise. Such a reason, however, they had not found in the Grammar. It is doubtful, whether a tenth part of those, who have attended to this branch merely in our schools and academies, have derived from it, any considerable improvement in the art of writing, or speaking our language. And I have often been distressed in reflecting, that some of my pupils on leaving my Seminary, were so imperfectly acquainted with this important branch. I cannot but indulge a hope, that this will not be the case, in an equal degree, in time to come.

We are more and more impressed with the importance of a practical understanding and application of the principles of Grammar, and hope we have made some progress in the art of teaching this difficult art. For this object, we use Murray's Grammar and Exercises, as probably the best for our use that have yet been published. It is not thought expedient, that the pupils should have Murray's Key, as it appears much better, that they should discover the corrections by their own investigation.

It has indeed been a question, whether some other work upon this subject should not supersede the use of Murray. I have, therefore, devoted several days to the inquiry, since writing the first part of this note. I have re-examined the grammatical *compilations* of Greenleaf, Ingersoll, Fiske, &c. Of these, Ingersoll appears to have much the highest claim; though the compilation of each one, might be best as a text book for himself, and perhaps for his pupils. Though I have not the honor of an acquaintance with Mr. Ingersoll, it has been with much satisfaction, that I have discovered in his work, several improvements of considerable importance. Though he has given us, perhaps three-fourths of his work in the very words of Mur-

ray, he has mended the arrangement. \* His own familiar explanations are a still greater improvement. More important than both these, is his arrangement of his parsing lessons. They are so intermingled, that neither teacher nor learner can fail to understand, where they are to be used. In relation to this point, it is probable, that very few have understood the design of Murray. Introductory to his Exercises, this admirable grammarian has the following directions. "As soon as the learner has committed to memory the definitions of the article, and the substantive [noun], as expressed in the grammar, he should be employed in parsing those parts of speech, as they are arranged in this volume of the Exercises. The learner should proceed in this manner through all the definitions of the parts of speech, contained in Etymology, regularly parsing the exercises on one definition, before he applies to another." Want of attention to these directions, has conduced, probably more than every other circumstance, to spread darkness, mystery, gloom and discouragement over the mind of many a youth, who has been employed month after month, and quarter after quarter, in plodding through Murray's Grammar. These directions appear to recommend a course, not very different from Mr. Ingersoll's. Yet they seem to have escaped the notice of his very respectable and admiring recommenders, and also of himself. At least, they do not appear to have occurred to him, when he wrote the following sentence in his preface. "The arrangement of the parsing lessons offers an accommodation of the teacher, of which grammars in common use, only show the want; and in defect of which, many teachers entirely defer the application to principles, till the whole grammar has been repeatedly committed to memory, without any obvious design or utility, in the perception of the learner."

For those who had been accustomed to follow Murray's directions, the improvement of Mr. Ingersoll, that seems more important than all the rest, is his intermixture of Etymology and Syntax. His placing the noun before the article, and making the participle a part of speech distinct from the verb, are among his other improvements.

In consequence of the *real* improvements in Mr. Ingersoll's grammar, I have hesitated much, whether to introduce it instead of Mr. Murray's. I have finally decided in the negative, at least for the ensuing season, principally to save expense to my pupils, and to avoid the inconvenience of teaching a new book; as it will probably be found much easier to incorporate his improvements with the use of the old one. The chief of these improvements have indeed been tried in my institution—and perhaps some others. These others cannot here be explained. If life and health are spared, I may possibly offer to the public, something more upon this branch hereafter. It may now be sufficient to mention, that the chief object in teaching this branch, which we wish continually to keep in view, is not the mental improvement of the pupils, nor their ability to parse every legitimate phrase in the language, but their actual improvement in speaking and writing their vernacular tongue. It is hoped, however; that in point of mental improvement they will lose nothing by this course.

The reader may recollect, that practical utility is professedly the grand object that I would continually keep in view in teaching every branch. It is my opinion, however, and one in which I am more and

more decided, that the most rigid adherence to this rule, is the way to produce the greatest possible improvement of mind. Most confident I am, that these two grand objects are as firmly joined together by Infinite Goodness, as our duty and happiness, though men may sometimes feel strong motives to put them asunder. It may, however, make a material difference in a system of education, whether the one or the other is made the grand test, by which every arrangement and every operation must be tried.

NOTE [K], *RHETORIC AND COMPOSITION.*

These branches are so intimately connected, that I make them the subject of a single note.

I have not been so happy, as to meet with any compend of Rhetoric, that I have judged more deserving, than Blair's Abridgement. Jamieson's Grammar of Rhetoric has indeed been recommended. There is no doubt, that this little volume contains a very great mass of excellent instructions upon the subject. But its great quantity of condensed matter, is an objection to its use. It contains four times too many things for beginners. A still greater objection is the style. This is frigid, dull, and sometimes perplexed and obscure. The author can indeed discourse about taste and elegance; but it is probably with very little more conception of what they are, than those who have never seen the light, experience, when they talk about colors. He sometimes quotes from Blair. When we pass to the beautiful sentences of this distinguished writer, the transition seems like suddenly bursting from a dark, dreary, mazy wood, into the bowers of Paradise. I would a thousand times rather have the style of Baxter, or Bunyan, of Mather or Edwards, than that of Jamieson. Upon any other subject than Rhetoric, however, his style might perhaps be excusable.

I am not entirely satisfied with the work which I use. Nearly half of it, relates to subjects, which I do not wish my pupils to know; and is, therefore, lost to them. A much better book for classes considerably advanced, might be formed of the first half of Blair's Lectures, with very little abridgement. It would form a school-book, that might be afforded for a dollar. This would unquestionably be a much more valuable Rhetoric, than can now be had for that price. It is true, indeed, that the abridgement contains the substance of the Lectures. The additional illustrations of the latter, however, exceedingly increase their interest, and enhance their value; while the labor of learning them is but little more, than that of learning the abridgement. It is a vast mistake to suppose, that elementary books should be as concise as possible. They should not indeed be prolix. Only a few principles or facts should be presented. But these should be explained, and confirmed by copious examples and illustrations. In the use of such books, the attention of the learners is kept fixed upon a particular point, until they understand and feel it; and their memories, instead of being encumbered with mere words, are enriched with important principles. The old Latin phrase, *Multum in parvo*, or *Much in a little space*, has doubtless had an injurious influence in the production of many a school-book.

The abridgement of Blair's Lectures is admirably made ; yet it is greatly inferior to the Lectures at large. Imperfect copies of these Lectures were circulated in manuscript, before their publication ; and many of them would now be richly worth transcribing, if we could not procure them at a cheaper rate. Such of my pupils, as may find it convenient, are requested to bring with them, the first volume of that admirable work. Alison's treatise upon taste may also be brought by those who like it. It is one of the most able and ingenious productions of the present age. Mr. Alison throws much light on the subject, which he discusses. Though his theory, which ascribes every emotion of taste to the faculty of association, is doubtless incorrect, yet his book contains a great number of excellent things expressed in an excellent manner.

A work upon Rhetoric, for the use of beginners in composition, a much smaller work than I have yet seen, appears to be greatly needed. It should be adapted to the capacity of a child 10 or 12 years old, and consist principally of directions and rules, with illustrations and numerous examples of faults to be corrected with the pen. Such a work, if properly executed, and skilfully used, could hardly fail to render the task of writing composition much less irksome, or much more pleasing.

There is no other literary exercise, that is generally half so trying, perplexing and distressing to beginners, as writing composition. To one who should merely speculate upon the subject, this might appear strange indeed, especially if he should be informed, that to many, it has at length become the most delightful. When the child of 3 or 4 years can speak his thoughts with so much ease and satisfaction, why should he find it so difficult and painful, to write them, when his knowledge and his years are 4 or 5 times greater? If the cause or causes could be known, perhaps a remedy might be discovered. If a method could be devised to cure, or considerably to mitigate, such an evil, it might be ranked among the greatest improvements in the science of education.

The causes of this evil may be different, and may exist in very unequal degrees, in different individuals. In some, it may be little more than affectation of modesty and delicacy. In others, it may arise, in a great measure, from the fear of failure in attempting an untried exercise. In many, it may be produced by the feeling, that the thoughts and the language of composition must be very different from those of verbal intercourse. Most persons in commencing this exercise, are necessitated, to encounter a number and variety of new difficulties ; and it is not strange, that, like one encountered by various enemies, they should feel the pulsations of terror. If these difficulties could be encountered singly and successively, they might perhaps be overcome with ease and with pleasure. In this case, the other difficulties might in a great measure subside.

These thoughts are thrown out as mere hints for consideration, as the subject cannot here undergo that thorough discussion, which may seem desirable. A few more hints I will add relating to the remedy. To present a more clear intimation of my views, it may not be amiss to extend these hints back to early childhood.

To prepare the child for composition, let him be instructed as early, as possible, in the proprieties of language, by precept as well as by



example. Let him be brought forward, as fast as may be convenient, in spelling and defining. As early as possible, let him learn to think : for it must never be forgotten, that good thoughts, and good thoughts only, are the foundation of good composition. Let him be taught to write a good running hand as soon as possible without urging. As soon as he can write a decent hand, he may commence composition in the most simple and easy form. The more it resembles good conversation, the better. For a few months, he may keep a journal or diary, stating the most important events, that occur to his notice from day to day. Should this exercise become irksome, it may be discontinued, and afterwards resumed. He may gradually introduce reflections into his journal. He may hold familiar dialogues with his associates in writing upon subjects, with which he is most familiarly acquainted. He may write his corrections of false grammar, instead of repeating them. He may write items or important particulars of various topics, especially scripture topics. He may write down the heads, and some of the most striking thoughts of sermons and lectures, that he may hear. He may also write down anecdotes that he hears related. He may write descriptions of objects and scenes, that he witnesses. He may read or hear once or twice, interesting descriptions of objects, characters or events, and write what he can recollect. He may write sketches of the principal characters drawn in the Bible. He may take some work, that is written in a bad style, and translate a few pages into good English. He may take select pieces of poetry, and express the same thoughts in prose, avoiding the words of the author as much as possible. He may take some of the finest specimens of prose, and express the sentiments in his own language ; at least, he may vary the words and their arrangement, as much as he finds it practicable. In the meantime, he may occasionally write original essays upon men and manners, arts and sciences, religion and morals, &c. &c.

In these ways, it is probable, that the terrors of composing may be greatly mitigated, if not entirely extinguished. Much time, indeed, must be requisite to complete such a course ; yet perhaps not too much. It is unquestionably one of the greatest defects in most systems of education, that so little time is devoted to composition. It is hardly to be expected, however, that any one will exactly follow this course. Those who may wish to follow it in any measure, may select such parts as they prefer, and add such others, as they may judge eligible.

It may be highly useful for two persons mutually to criticise upon each other's compositions, keeping an account of debt and credit after the manner recommended for Defining. See Note [D].

I have not mentioned epistolary writing. This is by no means a distinct species of composition ; as letters may be written upon every possible subject and in every variety of style. The circumstance, however, that we are writing to a beloved friend is calculated to render the exercise of writing peculiarly interesting, and if performed with proper care, peculiarly advantageous. It is a most pernicious notion, which some have imbibed, that carelessness is one of the most valuable ingredients in the art of letter-writing ; at least, carelessness in every thing but spelling. Detested be such a notion, by those who would write a letter deserving perusal.

How far the above course will be pursued by my pupils, cannot now be decided. It is hoped, however, that they will attend to this branch with more satisfaction than their predecessors. If they make as good improvement in proportion to the time devoted, I shall not complain, and, I trust, their friends will not complain of their delinquency in this respect.

#### NOTE [L], *HISTORY AND CHRONOLOGY.*

The reason for uniting these branches is sufficiently obvious. There is probably no other branch of science or literature, that is at once so extensive, so important and so engaging as history. Geometry, Geography and Chronology derive their principal worth from their connection with this science. The importance of this branch is stamped by the broad seal of Heaven. Both the Old Testament and the New begin with history; and simple history constitutes more than half of the holy volume. It was well said by a great man upon the most eligible period of life for attending to History, "Let a person commence with it as soon as he can speak, and pursue it as long as he lives." Some disconnected idea of History may be gained, without Geography or Chronology.

To this branch, I have judged it proper, that my pupils should devote more attention, than to almost any other. By far the most important of all history, is that which God has given us for our instruction, reproof and salvation. To this then, it is thought proper that special attention should be devoted every week and some attention, almost every day. See Note [T].

The History next in importance to sacred History, is that of our own country. It would be easy to show from various considerations, that this branch of History has peculiar claims to our attention for other reasons, than its being the History of our fathers and of ourselves. Two historical works relating to this country are, therefore, used by different classes of my pupils. Both of these possess distinguished merit, though of very different kinds. Morse and Parish's History of New England is distinguished principally for its excellent descriptions. No where else, have I seen so fine a miniature picture of the souls of our forefathers—a picture, so suited to transfer to the heart of the beholder, something of the lineaments and holy fire of the great original. It is for this reason, that I wish it to be the intimate companion of my pupils; and for this reason, it should be an inmate in every dwelling, occupied by the descendants of the Pilgrims.

Goodrich's History of the United States is a work of very different character. It embraces a much more extensive field. It is indeed much less particular upon the first settlement of the New England states; but then it is recommended by extending to all the states that constitute our vast and rising Republic. By using it the last season, the high opinion, which I had formed of its worth, was confirmed and raised. The author is uncommonly happy in his arrangement of facts; in presenting a simple, concise and luminous view of a subject, which in its nature is peculiarly complex and intricate; in dividing the whole time into eleven periods; in tracing

causes and effects; in publishing the principal and subordinate parts of the work in types of different sizes; and in presenting reflections for the benefit of the youthful mind. The style is easy, neat, remarkably perspicuous, and suited to improve the taste of the learner. On these accounts, this little compend appears peculiarly adapted to the use of schools. Soon may the light from every window in every school-house in our land, shine upon its pages. It is possible, that the printed questions might be improved. I used them but in a very small degree. Should the author make his questions twice or thrice as numerous, requiring very short answers, his excellent work would probably be taught and studied with much higher interest and advantage.

The branch of history, which to us is next in importance to that of our own country, is the English. From that peculiar people, we have derived our language and our blood. From that wonderful nation, we have, in a great measure, derived our arts, our sciences, our literature, our manners, our customs, our amusements, our laws, our religion, our character. And had not the Lord been on our side, when the infatuated rulers of that nation rose up to oppress us, we should have derived from them, our poverty, our shame, our degradation, our prisons, and our fetters. So interwoven is our history with their's, that many parts of it can be separately understood but very imperfectly. The greatest reason for studying English History, then, is its connection with our own. Aside from this consideration, their History is entitled to more attention, than that of any other people now in existence, except the Jews.

It is deeply to be regretted, that we have no better history of England of a size suitable for schools. Goldsmith's Abridgment, I consider on the whole, preferable to all others, that I have seen. The greater part of it is indeed excellent. But it is manifestly infected with the prejudices of David Hume in favor of Charles I. and against the Republicans and Puritans. The latter part of the work, which was not from the pen of Goldsmith, appears to be much inferior to the rest. Dr. John Robinson's Abridgment of Hume and Smollet, I have examined. I had hoped, it might be found worthy to take the place of Goldsmith. But I have been disappointed. His style appears very tame and indifferent, compared with the fine, flowing sentences of Goldsmith. In point of prejudice, notwithstanding professions of candor, he appears to deserve the same sentence of condemnation, as his predecessor. There is, however, an appendage, which accompanies this work, which enhances its value much more than its price, and on account of which, I have made great, though unsuccessful, efforts to overlook the inferior style, and the triple cost, so far as to introduce it among my class-books. This appendage consists of 160 engravings, representing so many important persons and scenes connected with English History. They are not indeed executed in the first style of elegance; but they are very well adapted to answer the purpose of enlivening and fixing in the mind, and bringing to recollection for actual use, a multitude of most important events. I consider them worth more for the use of a single learner, than the cost of the whole volume. If these engravings could be united with a really good History of England, of a proper size, they would form a text-book of inestimable value.

I feel it my duty to use great freedom in stating my opinion of books, for the benefit of my pupils. I do not forget, however, that it may be much easier to find fault with 20 books, than to make a book half as good, as the poorest of the 20.

For many years, I have been solicitously enquiring for the best compend of general History, for the use of schools. That which I consider by far the best, which I have yet examined, is the Compend of Mr. Whelpley. My estimation of this work has been rising for more than 10 years, while I have been engaged in reading and teaching it more than 10 times through. It is not a mere compilation or abridgment in the words of others. His style is his own—a style, perhaps not less distinctly marked, than that of any other prose writer in the language. Probably no man in this country ever possessed a happier talent of describing objects and scenes, which he had not witnessed—of drawing living pictures from originals, that had been dead and dismembered for thousands of years. He does not coldly *tell* us about the wonderful works of Providence, and the mighty deeds of men. He awakens them from the slumbers of ages; he sets them before our eyes. We see; we hear; we feel; we admire; we remember. Such lively descriptions of useful objects appear of inestimable importance to give to the young, clear, distinct, and impressive conceptions of things. Compend in general can hardly be supposed to impart to beginners in History, much more than conceptions of words.

Scarcely any thing can be more cold and dull than most historical compends. Very few works upon any subjects are more animated and interesting than Mr. Whelpley's. He has breathed more or less of his own fervent spirit into almost every page. His work appears to possess nearly equal merit for the family, for the social library and for the school-class.

Let it not be thought, however, that this Compend is considered faultless. For this, it must be a production more than human. The author's mighty power appears in his descriptions and striking representations of men and things—in his “thoughts that glow and words that burn.” View him in his speculations and reasonings; and you see Samson shorn of his locks. Though not indeed contemptible, he is no more than a common man. His very ardor—the mighty tide and torrent of his soul might have been an obstacle to his excellence as a logician and a critic. He might compose more in a night than Addison in half a week. But he knew not the “art to blot.” The work of revision and correction, he is said to have abhorred.

It was not surprising, therefore, that errors and inaccuracies should be discovered in his Compend. Multitudes of these have been corrected. And it is hoped, that the work is now as correct, as any of its competitors.

Besides these corrections, the last edition embraces improvements, that are deemed of very great value. It contains about a third more matter, than the other editions. The editor has filled several important historical chasms, which the author had left. It was highly gratifying to witness the interest with which these supplements were studied by my pupils the last season.

This edition is ornamented, and its value considerably enhanced,

by eight elegant copper-plate engravings, designed to impress upon the youthful mind, some of the most important lessons in History.

A far more valuable embellishment is the Imperial and Biographical Chart, which fronts the book. This Chart unites the plans of Priestley's Biographical Chart and Historical Chart, with some important improvements. It extends through forty centuries, and presents to the eye the times of the rise and duration of the most important states and kingdoms, that have flourished since the flood. It also exhibits 140 of the most distinguished names, that have irradiated, or blackened, the page of History. These names are all placed in their proper chronological order, under the imperial lines. In a moment, we may see the very year, in which any of these persons was born, or when he died; at least as far as the dates of these facts are known. The accessions of kings, emperors, &c. are marked with the same particularity. The lengths of lives and reigns, and the durations of empires may be easily calculated. Multitudes of questions in Arithmetic, especially in mental Arithmetic, may be formed from the inspection of this Chart.

This Chart is thought to be much more useful for beginners, than the larger ones of Priestley, on which a multitude of objects are delineated, to confuse and perplex the tender mind. Perhaps nothing can be devised upon any other plan, at once so cheap, so easy and so beneficial to the young Chronologer, as this Chart. It is confidently believed, that this little tablet, if properly used, will tend exceedingly to render the dry and generally tedious study of Chronology, much more easy and interesting.

But this Chart is not of itself sufficient, completely to answer the important end. The treatise upon Artificial Memory, and the Chronological Table, are, therefore, subjoined, at the close of the volume. These taken together, constitute a work much more extensive and elaborate, than the Chart; and it is hoped, that the time devoted to the one and to the other, will be productive of equal advantage.

We have adopted various methods of teaching History in the Seminary. It is perhaps impossible to decide, which is the best. One may be best for one teacher or class, and another, for others. But probably no one method is so good for any teacher, with any class, as some variety of methods. Some teachers are strongly opposed to printed questions for the use of pupils while preparing for recitation. It is possible, that such teachers have not tried them in the best manner. After long experience and much reflection, and in making use of 9 or 10 different methods of teaching History, I am decidedly in favor of printed questions for beginners. I think however, they should be so framed, that the answers required may be short, explicit and important. In consequence of the admirable sentiments and expressions of Mr. Whelpley, some of the questions adapted to the Compend are longer, than might be proper in any other work. And some of these perhaps might be advantageously shortened, if it were not for the inconvenience of altering Class-books.

Though the printed questions adapted to this Compend, are numerous, we would by no means confine ourselves to these in questioning our pupils at recitations; but propose many others to ensure their attention to every part of the lesson. As far as I can judge

from my own experience, and the approbation of other teachers, the Miscellaneous Questions, adapted to the Compend, are of very great importance. It is hoped, that this method will be found a considerable improvement in the art of questioning.

From the inconvenience of using questions, that are bound up in the same volume, to which they are adapted, it seems desirable, that they should form a separate pamphlet.

The 600 questions adapted to Goldsmith's History of England, I have not thought sufficiently meritorious to deserve using. I have adopted 4 or 5 different methods in teaching from this book. A few times, their lessons have been prepared for studying by my mentioning the principal questions, that I have designed to ask, and allowing my pupils to read and mark the answers to be committed to memory. In connection with this, I have used the Topic system; a method of instruction, to which I feel an uncommon partiality; a method, which may be applied with equal facility and advantage to almost every branch of literature. A Topic in English History, is some important subject belonging to that History, as Julius Cesar, Caracacus, Boadicea, the Saxons, the Danes, &c. These are written upon so many little cards, and then drawn out fortuitously, and the pupils mention as many *items* or important particulars as they can recollect. This method is most happily adapted to fix in their minds, the most important parts in such a manner, that they be most readily recalled for practical application, whenever occasion may require.

The last season I adopted another method of teaching Goldsmith's Abridgment, and also Mr Goodrich's History. I wrote the questions; but did not allow my pupils to see them. These questions were quite numerous, requiring in general very short answers. The readiness and correctness, with which my pupils answered almost every question, were exceedingly gratifying. The questions were doubtless much better, and the recitation was conducted more expeditiously, than they could have been, had the questions been proposed extemporaneously. It also allowed me opportunity to give a credit mark for every correct answer.

And here I would just observe, that I am still decidedly in favor of keeping and exhibiting an account of my pupils performances, as far as practicable, notwithstanding all the declamation of some great and good men against touching the spring of emulation. I cannot but think that the horrid monsters, that these men have seen walking in the train of emulation, with such dreadful havoc of moral principle and happiness, are but spectres, raised by the wonder-working powers of imagination. I look back upon the competitors of my childhood and youth, and find them among my dearest friends. In the most affectionate manner, we used to aid one another in preparing if possible, to excel and displace each other. Emulation and competition, like many other things in their nature, neither morally good nor bad, may indeed be the occasion of much evil. But from the experience and observation of more than 40 years, as well as from reason and scripture, I am decided in the opinion, that emulation, or the desire of excelling is no more entitled to be considered an evil in itself—that it is no more likely to occasion evil—that it is no more difficult to be properly restrained and regulated, than hun-

ger, or thirst, or natural affection, or private friendship, or a desire to make provision for temporal wants, or regard for character, or patriotism, or sympathy, or any active principle belonging to the nature of man. It is deeply to be regretted, that the ardent friends of solid and serious education should spend their time and waste their sacred fires in combating imaginary foes.

But to return from the digression. The only objection to writing 30 or 40 or 50 questions for every recitation, is the labor. To most teachers, who divide their attention among several classes, it may be impossible, without neglecting exercises of greater importance. If the teacher could devote a month or two to writing such a series of questions, when not encumbered with the care of a school, it might be of great utility. It is my opinion, that very few can instruct well in History, without questions previously prepared by themselves or others. To form and utter such questions upon the spur of the occasion, is one of the most difficult kinds of extemporaneous speaking, that I have ever attempted. It is indeed very easy to ask such questions as, What does the author say next? How does the History proceed? What important event next took place? Describe such a battle—such a siege—such an enterprise, &c. &c. Such questions may indeed be sometimes used; but the good of the pupil requires, that in general they should be of a very different character.

A well-written book, consisting principally of questions, designed for the exclusive use of teachers, might be highly advantageous, especially to those of little experience. As very few copies of such a work would sell, the price must be very high to remunerate the bookseller, which might prevent its being procured by the pupils.

Goldsmith's Abridgments of his Histories of Greece and Rome, I have two or three times used as class-books in my Seminary. I should rejoice to introduce them the ensuing season, if it could be done without excluding more important studies. These books, however, are rendered less needful, by the additions lately made to the Compend.

I regret exceedingly, that my Senior Class cannot devote a generous portion of their time to the study of Ecclesiastical History. Scarcely any studies are at once, so useful, so ennobling, so delightful, to those, who take pleasure in tracing out the great and wonderful works of Providence and Grace. I hope, however, it will not be altogether neglected; though I fear it will receive but little attention, (at least the present year) compared with its importance. I cannot but indulge the hope, that the next year, we shall be able to do better upon this subject, "and better thence again, and better still," at least, if we should be favored with *such* a Compend of Ecclesiastical History, as is exceedingly needed. But when? or where? through whose hands, will God bestow upon us, a gift so inestimable? Surely no other school-book is so much needed for the advancement of the best interest of mankind.

#### NOTE [M], *NATURAL PHILOSOPHY.*

Mrs. B's. Conversations on Natural Philosophy, are by no means to be ranked among the school-books, that have been render-

ed dull and disgustful, by condensation and brevity. She so expands the subjects, on which she treats, as to render them distinctly visible ; and she so dresses and adorns them, as to render them highly pleasing. At least, this is generally the case. Some little deduction, however, must be made from this high commendation. For the vivacity of her style, she is entitled to the highest praise. She has probably the honor of introducing the form of dialogue into a work of science, more happily, than any other author.

As a writer upon Philosophy, Mrs. B. seems deficient principally in two respects. She does not appear to possess that deep and thorough acquaintance with her subject, which we might expect from one who writes a book, in order to form a generation of philosophers. Her other defect, of still greater practical importance, is want of definitions. The pupil is often in danger of embarrassment and confusion, from not clearly understanding terms. Had she used twice as many technical words, with such definitions, as she might easily find in almost any treatise upon Natural Philosophy, her work would have been much more valuable.

If in attempting to explain philosophical principles, we confine ourselves to common language, we shall be likely to convey very vague, loose, indefinite and often erroneous conceptions. Such, I fear, are sometimes the conceptions of the pupil, who has been studying the pages of Mrs. B. notwithstanding her fine talent of talking upon the subject. Her work is also susceptible of many other improvements, relating to accuracy, particularity, &c.

All these faults might probably be corrected by notes interspersed. A few notes have indeed been added by one of our most distinguished teachers. But they are not exactly of the character, that might be wished ; and if they were, the remedy would not be the twentieth part as extensive, as the disease.

But still, of Mrs. B. I can say, "With all her faults, I love her still." She has talked me into such a vein of good humor, that probably I shall never feel greatly displeased with her again. I would hope, however, that my attachment is not blind partiality. Many philosophical truths she has expressed in a manner, not to be misunderstood—in a manner, as pleasing, as it is instructive.

In teaching Natural Philosophy, I have adopted nearly the same methods as in History, with nearly the same result, as it respects the most eligible. Though I have seen two or three different sets of questions, I have made very little use of them. They seem implicitly to adopt the errors of the author, and often to relate to particulars, not sufficiently important. Other teachers, however, may think them excellent, and find them useful. Perhaps it is impossible for one person to form a set of questions adapted to another work, that will wholly meet the approbation of another person, who is an experienced teacher, accustomed to think for himself. And perhaps I ought to look within for the reason, that no such compositions of others, except geographical, have been satisfactory to me. It may be true also, as hinted in a former note, that there is a peculiar difficulty in writing questions ; while the writers might consider the task a very easy one, and make very little effort to accomplish it in the best manner.

In teaching Natural Philosophy, I have in some measure adopted the analytic method, instead of the synthetic ; that is, first to present



the facts or experiments, and then inquire for the principle. If I had no other branch to teach, I should like exceedingly to try the experiment, and see how far I could succeed in applying this method to unfolding the whole system of physical science. In such a case, however, I must lay aside my favorite "Conversations." Why will not some enthusiastic Pestalozzian give us a book upon Natural Philosophy?

In teaching this branch, it is my wish to exhibit experiments with the greatest possible simplicity and economy, that they may be easily performed by such of my pupils, as may have occasion to illustrate the same principles.

It is an unhappy mistake of some, that philosophical apparatus must consist of expensive articles, formed exclusively for that purpose. The fact is, that any mechanic's tool, any implement of husbandry, any kitchen utensil, any material object whatever, that can be conveniently wielded, may be used, to illustrate philosophical principles.

I have not thought it my duty to procure but very few articles of philosophical apparatus, except an air pump with a few vessels in connection, an electrical machine, a telescope, a microscope, and a little orrery. The orrery I have not yet received.

#### NOTE [N], *CHEMISTRY.*

Mrs. B's. Conversations upon Chemistry, I consider several degrees superior to those upon Natural Philosophy. Perhaps the dialogue is not quite so pleasantly maintained; but the work appears much more correct, and in a great measure, free from the faults mentioned in the preceding note. I have no doubt, that it is by far the best work for beginners, that I have yet seen. Attempts to compress it, have greatly marred its beauty, and diminished its utility. Mr. Cotting has published an able work upon this subject. But it is by no means suitable for beginners. He designs it as an introduction to Gorham's Chemistry, &c. I should think, that the admirable Lectures of Dr. Gorham, as being more easily understood, should rather be attended to, as introductory to the more obscure, because less expanded, work of Mr. Cotting.

Though I have expressed so high an opinion of Mrs. B's. work upon Chemistry, I still doubt, whether it is desirable, that ladies, or indeed gentlemen, in the common walks of life, should study more than about half of it. The reason is, that the latter half appears to be of very little practical importance to females in general. With a few principles in Chemistry, it seems desirable, that all should be familiarly acquainted. Particular branches of it are useful in particular pursuits. I would have females study only those parts, which are likely to be of practical importance to them. After studying the first half of the Conversations, a supplement, particularly adapted to Domestic Philosophy, might be attended to with great advantage. But it seems by no means desirable, that females should be deeply or extensively learned in Chemistry; as it would be likely to divert their attention from the duties of life, and from the nobler sciences relating to mind, as Grammar, Rhetoric, History, Intellectual Philosophy, &c.

NOTE [O], *ASTRONOMY.*

Of all the physical sciences, this is by far the most noble and elevating, and most suited to inspire devotion. Scarcely any other, have I found so delightful. In teaching no other branch, have I been able to excite and preserve so deep an interest in my pupils. And yet I must acknowledge, that I do not wish them to be very deeply versed in this heavenly science. It has but little connection with the common business of life. No doubt, Young Ladies may be better employed, than in calculating eclipses, or tracing the tracks of comets.

The indifferent sketch of Astronomy in the Conversations, my pupils pass over somewhat rapidly. They devote more attention to a course of about 12 or 15 lectures upon the subject, of which there is a printed outline to be studied in connection. These lectures have more of a moral and theological aspect, than is usual upon this subject. Questions are often asked in the midst of a lecture, to bring the pupils' minds to a more close consideration of the subject; or to lead them to investigate some principle, instead of having it stated to them. I am more and more in favor of intermingling questions with lectures, and I hope to practise it more systematically hereafter.

In general, I am happily favored with the attention of my pupils. To such as appear otherwise, I sometimes propose the question, "What observation has just been made?"

NOTE [P], *INTELLECTUAL PHILOSOPHY.*

It has been intimated more than once, that pupils should be taught in such a manner, that they may teach themselves. This is a principle, which we wish to keep continually in view. We, therefore, wish them, as far as possible, to understand the nature, tendency and advantages of every branch and operation. We also wish them to do every thing for themselves, and to know the reason of doing it as they do. And much more than all this, we wish of them. We are desirous, that they should so study, learn and improve their own faculties, that in the best manner, they may attain any laudable end, that God may place within their power—that their intellectual culture may continue after the close of their academic course, and that their increase in knowledge may outstrip the flight of their years. It seems important, however, that we should introduce them to themselves, that we should give them a more definite and intimate acquaintance with their own minds; that as far as possible, they should know the names and characteristic offices of their own faculties—how they may be rectified and improved, and how impaired.

An attempt is made in some measure, to accomplish this great and difficult object, by a course of lectures upon Intellectual Philosophy—an object, which I feel to be far above the reach of my powers—an object, which appears "wide as the world, and vast as eternity"—an object, in the faithful attempt to accomplish which, it might not be inglorious even to fail. I cannot but hope, however, that my failure has not been, and will not be, entire. I endeavor to define the subject of Intellectual Philosophy with as much clearness and precision,

as possible, exhibiting its object and importance, with the facilities and difficulties in the way of its pursuit. After giving a definition of a mental faculty, which I believe, does not differ materially from Stewart's and Brown's, I proceed to analyse the mind, or to name and define its several faculties. This I have found a most difficult task. And though I have endeavored to make improvements from year to year, I am still very far from being confident of my own success. I am much more confident of the failure of others, whose analyses of the mind I have had opportunity to know.

Having endeavored to define the faculties, I attempt to show in what respects, and by what means, they may be improved, and by what means, they may be impaired. I then adopt the same method with regard to each faculty separately; occasionally remarking pretty copiously upon the importance of certain faculties.

The plan of this course of lectures is considerably different from that of any other, with which I have been acquainted. I have known no other, of which the grand object is so directly and constantly mental improvement.

Possibly it may be thought, that this subject is above the capacities of most of my pupils. I am far from thinking, that in general, they are prepared to read with advantage, the works of Locke, Reid, Stewart, or Brown. Probably most Young Ladies, who have read any of these, have but very imperfectly understood them, and might have been much better employed in some other pursuit. But this I trust, is not owing wholly, nor principally, to the nature of the subject. These works were never designed for Young Misses; but for minds of more improvement, than most females have had opportunity to gain. I do believe, however, that Intellectual Philosophy may be brought down to the level of the youthful mind, as well as Grammar, Rhetoric, Theology, &c. My grand difficulty has been in ascertaining the truth upon this subject, rather than in communicating it to my pupils.

I have been exceedingly gratified to perceive the interest, manifested by the young, the gay and the volatile, in attending to discussions upon the faculties of the mind. It seems desirable, that this branch should be attended to, as early as possible, that the pupils may be prepared to co-operate with their teacher, for their own improvement. Still it may not be expedient for all my pupils to attend this course. And yet I should delight to try the experiment of instructing a bright class, 10 years old, in the rudiments of this most noble and useful science. In such a case, however, I should find it expedient to vary my instructions considerably from my accustomed course. I believe, I should gain important information from them, whatever might be my success in teaching them. It is probable, that little children are yet to be among our most successful teachers of mental science. If they could be early taught to analyse their perceptions, and express their feelings and views, it might enable them to instruct us to much better advantage. The hope of receiving useful lessons from such endearing sources, reconciles me to the prattle, the sport and occasional misconduct of two or three little children in my study, several hours every day.

Of these lectures, and most others, the Young Ladies most expert in Chirography, take notes. To give them opportunity for this, a

pause is sometimes made in the lecture. There is reason to fear, that very little instruction is permanently gained by simply attending lectures, without taking notes, or subsequent questioning.

One of our class-books, which contains much instruction upon Intellectual Philosophy, is Watts's treatise on the Improvement of the Mind. This will be considered in the next note.

#### NOTE [Q], LOGIC.

There is no treatise professedly upon Logic, studied in the Seminary. It is hoped, however, that the art, without the formality of the name, is attended to every day. Of the technicalities of this branch, I have but a very low estimate, while the art itself I prize above all price. On the first day, that I meet my pupils, therefore, I address them upon Logic. I endeavor to show them its nature and importance, and the best means of acquiring it. These means are not studying treatises of Logic, now extant, but improving the faculties with which the art is principally connected; attending to the finest models of logical excellence; actual discussions, with a sincere desire to promote the perception of truth, &c. &c. A good treatise of Logic, for the use of Academies and Schools, is among the elementary books, which are most needed. The work of Professor Hedge is doubtless the best, to which the term *Logic* is applied; and for such teachers as the author, especially in the instruction of pupils so advanced as his, it may be excellent. But for teachers and pupils of lower grades, it seems needful, that a text-book should be much more expanded by examples and illustrations.

While waiting and hoping for such a production, we may comfort ourselves in the use of the excellent substitute, which has been left us by the immortal Watts. This is his treatise on the Improvement of the Mind. This is one of the most approved and admired works of that great, good, candid and truly liberal man. It is eminently fitted to improve the faculties, and enrich the mind with the most profitable instructions. For these purposes, it is probably considered by the best judges, as the best work of the size, ever composed by man. To myself, it has unquestionably been more useful, than any other human production, great or small. "Few books," says Dr. Johnson in his life of Watts, "have been perused by me with greater pleasure than his Improvement of the Mind.—Whoever has the care of instructing others, may be charged with deficiency in his duty, if this book is not recommended."

Considered as a Logic, which indeed it does not profess to be, it appears superior to any, bearing the name. At least, I have found none, that appears to afford so much assistance in the discovery and communication of truth. It does not indeed contain every thing desirable in a Logic; but it contains many other things of inestimable worth. It not only tells us, how to judge and to reason; but in the most extensive sense, it informs us, how to think.

This work contains the most excellent rules and directions, to enable us to gain knowledge and mental improvement by OBSERVATION, by READING, by LECTURES, by CONVERSATION, and by MEDITATION. The author shows us, how we may redeem the time, by constantly

accumulating intellectual treasures, by night and by day, at home and abroad, in company and in secret. He compares the five methods of gaining knowledge with one another, shows the peculiar advantages and defects of each, and gives the most excellent rules for improving them in the best manner.

Had I gained a familiar acquaintance with this little mental directory, at an early period of my pupilage, instead of studying Watts's Logic and Locke's Essay, I have no doubt, that my time would have been much better spent at that period—and ever since.

This work, then, is my best school-book, next to the Bible. With this little work, I wish all my pupils to be familiarly acquainted. It is by no means sufficient to read it once or twice, and then merely admire and recommend it to others. It is a work, which, like the Bible, contains a multitude of rules to be practised—to be practised every day, and which, therefore, should be hid in the heart, and in constant readiness for use, whenever, or wherever, occasion may require. This book then should be not merely read once, twice or thrice; it should be *studied*, most industriously and intensely studied; and then reviewed, and reviewed again, and every year reviewed.

Some Young Ladies of the Middle Class, may possibly be allowed to attend to this branch with the Seniors. It will probably be attended to principally in the use of the Topic System of instruction.

Having said so much in favor of this work on the Mind, justice may require, that I should say a word or two on the other side of the question. The Second and Third parts appear to be of inconsiderable value, compared with the First. The First part, therefore, has been published in a separate volume; and this only is studied by my pupils. Nor do they study the whole of this. The greater part of two or three chapters is upon subjects, that seem of very little importance to them. And the style, though on the whole excellent, is sometimes careless and inaccurate. Had the author lived to the present day, he would doubtless have corrected it in hundreds of particulars.

#### NOTE [R], *EDUCATION*.

It appears highly desirable, that all the Young Ladies should endeavor to prepare themselves to become teachers of others, as well as of themselves. To this important and honorable office, Providence may hereafter call them, though it may now be most remote from their expectation. Whatever be now their pecuniary prospects, they may be necessitated in this way, to earn their bread. To be prepared to do this in the best manner, therefore, it might be their wisdom to make some small sacrifice. But no sacrifice they need to make. On the contrary, the more they are engaged in preparing to teach others, the more they will actually teach themselves.

#### NOTE [S], *EXEGESIS*.

The meaning of this word is *explanation*. It is applied to the explanation of words and phrases. Considered as a branch of instruc-

tion, it is the design of Exegesis to enable the Young Ladies to understand and explain the most important works in our language. This branch is undoubtedly very much more important than the study of ancient or foreign languages.

Exegesis is attended to in the following manner. An exercise is assigned, generally from the Night-Thoughts, consisting of 50 lines or more. Each Young Lady is directed to study it, and to mark all the passages or words, which she cannot understand and parse. At recitation, each one reports her number of marks. Some one is then called upon to mention the first passage, or word, which she has marked. The next is then called upon to solve the difficulty; which, if she fails to do, it is put to the next, and so on, till a solution is given, or all have had opportunity to attempt it. If all fail, it comes to the teacher. When all the marked difficulties have been thus disposed of, the teacher generally proposes some others. We have always found a sufficient number of difficulties, to occupy us the full time, that could be devoted to recitation. The Young Ladies are sometimes surprised to find, how many passages they had never understood.

In this way, I should like to have my pupils go through the Task, Seasons, Pleasures of Imagination, Night-Thoughts, Essay on Man, &c. &c. Their lessons might be gradually lengthened; and criticisms relating to rhetorical propriety and various other particulars, might be introduced. But all this cannot be realised, at least the ensuing season.

If the Young Ladies were required to translate passages of poetry into prose, it might furnish an excellent exercise at once in Exegesis and Composition.

#### NOTE [T], *THEOLOGY.*

Theology is the science, which relates to God—to his being and perfections, and the duties which we owe to him. This is by far the most important of all the sciences. Indeed the other sciences derive from it almost their very existence. It imparts to them a lustre, dignity and importance, without which, they would scarcely be worth possessing, and life itself would be a trifle. A learned author has well denominated this science Divine Philosophy. Toward this, every human science should be made to point, and should be cultivated in relation to this. It must then be an important part of the teacher's duty, as he proceeds, to show the connection between this science and every branch of human literature. But this alone is not sufficient. In addition to this, Theology should be taught explicitly, abundantly and daily.

For the instruction of our pupils in this branch, God himself has given us a text book; for which we shall never be sufficiently thankful. The contents of this book, I endeavor to teach my pupils, very much in the order, in which they stand. Confident I am, that a system of Theology in the form of History, if system it can be called, is by far the best for beginners. And I am no less certain, that any work, whether Catechism, Abridgment of the Bible, Scripture Lessons, Sacred Extracts, &c. &c. which supersedes the use of

the Bible itself, must be highly injurious, wherever the holy volume would otherwise be used.

It seems also desirable to begin at the commencement of the old testament, and pursue the history in the order of time. This order is certainly the most natural, and the most satisfactory to the inquisitive mind. What parent in relating a narrative to his child, would think of beginning in the middle, or toward the close? By commencing with the old testament rather than with the new, the pupil is likely to gain a much more clear, connected, interesting and impressive view of the whole scripture History.

I shall calculate then to begin the Bible with my pupils, and read to them a few verses every morning, with such expositions and applications as I may be able to give. It is not thought expedient to read the whole in course. In this case, we should not be able to proceed through more than two or three books in the season. Though all parts are profitable, yet some appear to be peculiarly so to the youthful mind. I shall, therefore, read select passages, relating particularly to the grand and leading events, such as creation, the apostacy, the flood, Babel, the call of Abraham, &c. &c. I shall endeavor, however, to preserve the connection by stating an outline of the history not read. The Topic system will soon be introduced, and applied to Scripture History. The subjects above mentioned, and many others, will be taken as topics, and from morning to morning, the Young Ladies will be called upon to mention as many items, as they can, respecting some one of them. Upon these, they will probably be questioned at the monthly examinations.

After the History becomes more complex and difficult, the Union Catechism will be used. This consists principally of questions, to be answered from the Bible. If there were sufficient time, I should prefer using the Catechism from the beginning.

In addition to the daily scriptural exercise, a weekly recitation will be required. This will sometimes be assigned in the Union Catechism, and sometimes will consist of a certain number of scripture topics. These lessons the Young Ladies will recite to each other, and give each other certificates of their performances. Of these certificates, a record will be preserved for exhibition at examination or elsewhere.

On Monday mornings, the Young Ladies will be questioned respecting the sermon heard the preceding morning.

In former seasons, an exposition considerably extended, has been given of the ten commandments, the Lord's prayer, and the epistles to the seven churches in Asia. This will probably be done the present year.

A portion of scripture is generally read at devotional exercises in the afternoon. This is ordinarily done by the pupils, after they have made such proficiency in reading, as to be able to perform to edification. Reading at devotional exercises is not designed to be subject to critical remark.

While the Young Ladies are pursuing a course of scripture History, their attention will also be directed to the Geography and Chronology connected.

NOTE [U], *THE NIGHT-THOUGHTS.*

This is a work, which I am desirous all my pupils should possess. Though its faults are indeed considerable, it is undoubtedly the best poem, ever composed by man. Confident I am, that no other contains half so much solemn and momentous truth, expressed with such kindling pathos, such resistless energy;—that no other poem contains half so many lines, that are worthy to be fixed in the memory, and hid in the heart. To this, as a means of education to myself, I feel more indebted, than to any other human production, save the admirable treatise of Watts, which I have already mentioned. Instead of studying Virgil or Homer, had I devoted the same effort to Young, the advantage would undoubtedly have been four times as great; not to mention the tendency of those ancient authors to pollute and heathenise and ruin the soul. “When,” says Dr. Rush, “will Christians cease to idolize the idolatry of the heathen?” Let those, who must needs study these heathen authors, watch and pray against being infected with the moral pestilence, they contain.

NOTE [V], *MONTHLY EXAMINATION.*

It is designed, that this shall take place on Wednesday afternoon, a week after each monthly preparatory lecture. The chief, but not sole object is Reading. The Young Ladies may expect to be questioned in other branches. A general statement will also be made of their conduct and performances the preceding month. After two or three of the first examinations, some of the best compositions of the Young Ladies may be expected. Special efforts will be made that each examination may present a *real* example and manifestation of the improvements of the pupils.

NOTE [W], *BOOKS FOR CONSULTATION.*

Next to having knowledge stored up in our minds, is having it upon our shelves, with the power of readily gaining any part of it, we may have occasion to use. The most learned theologians, physicians and jurists have frequent occasion for consulting books for the decision of questions, on which they are called to act. It has been indeed by such consultations, in a great measure, that they have become learned. One of Johnson’s biographers, if I mistake not, has expressed a doubt, whether that giant of literature ever read any book through, but the Bible.

To acquire the art of consulting books then, is an important branch of education. Aware of this, I have made special efforts to replenish my shelves. My study contains nearly 1000 volumes, most of which some of my pupils may possibly have occasion to consult. Many of these have been purchased with particular referencē to their advantage.



NOTE [X], *BOOKS AND STATIONARY.*

For the accommodation of my pupils, I have reluctantly consented to keep for sale, such articles, as they may have occasion to use in their literary pursuits. I have found no prospect, that they would otherwise be well supplied. Perhaps not half the penknives, nor a tenth part of the pencils, that my pupils have brought, have been fit for use. It is grievous indeed, that a Young Lady's progress should be retarded week after week, by wanting an article, that a few cents might procure. My prices of books are regulated by those of Boston and Hartford markets; not however, by the prices of those who sell at half price. Yet some of my books purchased at a very low rate, I do sell at half the marked or nominal prices.

As I would inculcate upon my pupils economy of money as well of time, I advise them to furnish themselves elsewhere, if they can procure at a cheaper rate, such articles, as will equally accommodate them. I believe, however, that my articles of stationary are generally cheaper, than can be had elsewhere, of the same quality. All the articles that I sell, are warranted, with good usage, to answer the purposes, for which they were designed. I have already sustained considerable losses and inconvenience, by unfortunately purchasing articles unfit for use.

NOTE [Y], *GREEK AND LATIN LANGUAGES.*

I have more than once intimated, that I do not hold the study of these languages in the highest estimation. It is my opinion, however, that some acquaintance with them is really desirable, and should be possessed by every Young Lady. As it appears from Grimshaw's Etymological Dictionary, about 5143 of our words are derived from these languages, 875 from Greek, and 4268 from Latin. An acquaintance with the originals, from which these words are derived, must afford us considerable aid in understanding and feeling their force, and in recollecting and using them, when occasion calls; though it can give us a perfect knowledge of but very few. A good knowledge of the significations of these words may indeed be gained without knowing one of the originals; yet perhaps, not quite so well, nor quite so expeditiously, nor quite so pleasantly. There is a satisfaction in tracing a word to its origin, which none can know, without actually feeling; and this satisfaction tends to impress the word more deeply and permanently upon the mind. And as one Latin or Greek word may give origin to several in our language, there may be a real saving of time in learning such words in the originals.

This is the grand advantage, and in ordinary cases, the only advantage, that is to be expected from learning these languages; I mean, the only one, that cannot in other ways be much better gained in a much shorter time. To devote three or four years of the finest ardor of youth, seems indeed to be paying a most enormous price for the etymologies of less than a sixth part of our language. If 15 or 20 were paid for the other three fourths, who but must be bankrupt with regard to time? If there cannot be a much shorter course, that will answer the purpose, surely it must be better to be ignorant of these languages. Certainly I am not alone in thinking,

and perhaps I have a majority of the best judges agreeing with me in opinion, that the greater part of the time devoted to these languages, by the members of our Academies and Colleges, might be much better employed.

But surely there *may* be a shorter course—a course very much shorter, that will answer the purpose still better, than the one pursued. Let the object be distinctly understood. It is not to learn Latin and Greek, in the common acceptation of the phrase. It is not to become scholars in these languages, but in our own. Let a youth of common ability, who is well acquainted with English Grammar and Scripture History, devote one fortnight to learning the most important principles of the Latin, construing and parsing examples of every principle, as he proceeds. He may next devote two or three weeks to reading two or three of the Evangelists in Latin, without being very particular in conquering grammatical difficulties. He may then devote a fortnight to “*Epitome Historiae Sacrae*,” attending just enough to parsing, to be able to understand the author. He is now familiarly acquainted with many hundreds of the most common words in the Language, and prepared to trace to their origins, words of Latin derivation. He may now devote about a month to Grimshaw’s *Etymological Dictionary*. His knowledge of Latin will enable him to trace to their originals, words that are derived from Greek and French, almost as clearly, as those derived from Latin. He may now devote a month to a selection of Crabb’s *Synonymes*. And now, if I mistake not, he has a much more extensive and precise knowledge of the derivations of our words from other languages, than is generally possessed by those, who have completed their collegiate course.

This indeed is theory; and therefore to be suspected, until tested by experiment. But confident I am, that something like this, would be vastly better, than the long, *long* course, which is generally pursued. Something like the course, that I have described, I would recommend to Young Ladies, who have two or three years to devote to the completion of their education. And something like this, I hope to attempt with an extra Class of Young Ladies in the interval of my Seminary from November to April; or possibly, I may employ an assistant to instruct a Class of my Collateral Scholars in this course.

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*P. S.* For convenience of circulation, smaller types have been used in this Prospectus, than would otherwise have been desirable. It is regretted, that paper of a better quality could not be conveniently procured.

I would repeat my earnest request to those, who may honor these pages with a perusal, that they will have the goodness to suggest to me, any remarks, or mention any books, that may be suited to convey information upon a subject, whose interest and importance are constantly rising in my estimation. Every hint will be most gratefully received. My appetite for this kind of information has just been stimulated by reading the first No. of the *American Journal of Education*, published at Boston, by Messrs. T. B. Wait & Son. From this able and elegant work, I anticipate much information, and many a delightful hour.

J. E.

March 1, 1826.









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